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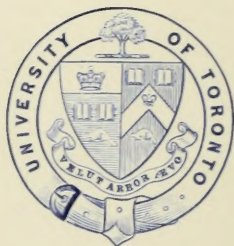
EURIPIDES

ALCESTIS

E. H. BLAKENEY M.A.



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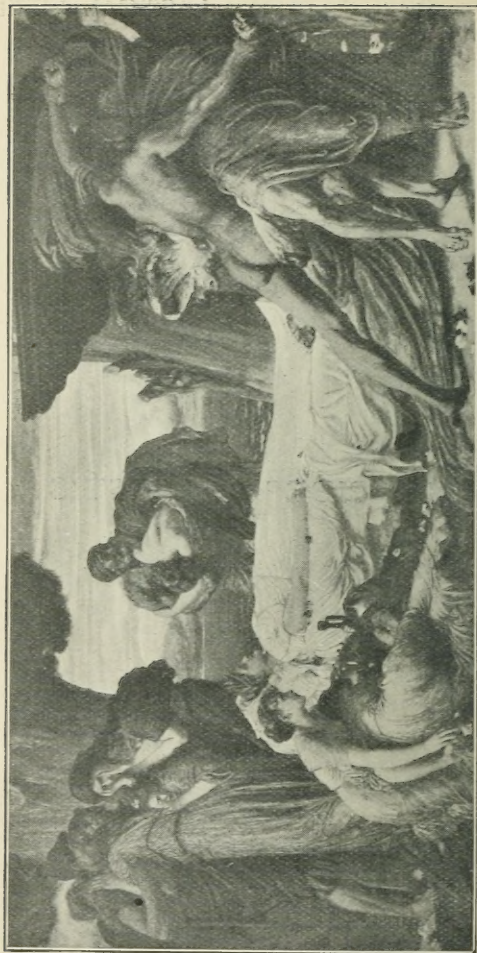


BELL'S ILLUSTRATED CLASSICAL SERIES

EDITED BY E. C. MARCHANT, M.A.

Late Classical Master at St. Paul's School

EURIPIDES: ALCESTIS



HERCULES WRESTLING WITH DEATH FOR THE BODY OF ALCESTIS.
(From the painting by Lord Leighton.)

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THE ALCESTIS OF EURIPIDES

EDITED BY

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HEADMASTER OF SIR ROGER MANWOOD'S GRAMMAR SCHOOL, SANDWICH, KENT

WITH INTRODUCTION, NOTES, APPENDICES

VOCABULARY AND ILLUSTRATIONS

WITH THE PUBLISHERS
COMPLIMENTS.



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EDITOR

Οὐκ ἐτός ἢ τε τραγωδία ὅλως σοφὸν δοκεῖ εἶναι, καὶ ὁ
Εὐριπίδης διαφέρων ἐν αὐτῇ ;

ΠΛΑΤΟ, *Rep.* 568 A.

Ὁ Εὐριπίδης, εἰ καὶ τὰ ἄλλα μὴ εὖ οἰκονομεῖ, ἀλλὰ τραγικώ-
τατός γε τῶν ποιητῶν φαίνεται.

ARISTOTLE, *Poet.* xiii. 10.

The *Alcestis* is, perhaps, the central example of the
idea of all Greek drama.

RUSKIN, *Modern Painters*, vol. v, pt ix, chap. 2.

PREFACE

THE text of the present edition of the *Alcestis* is founded on that of Nauck, though several valuable readings have been gleaned from the critical editions of R. Prinz (1879), and Prof. Hayley (1898). Questions of textual criticism have been eschewed; but a list of variations from Nauck's text is given in Appendix C.

As the notes are designed for young learners, there will be found a good deal of quite elementary matter in them; for the same reason there is, designedly, a certain amount of repetition: *bis repetita docent*. The choruses are translated in full.

In writing the notes I have relied mainly on the commentaries of Monk and Hayley. The school editions of Bayfield, Haydon, and Hadley, have also been very helpful—the last specially so.

But the works to which I feel I owe most, in my study of the play, are (1) Robert Browning's fine rendering of the *Alcestis* in *Balaustion's Adventure* (1871); and (2) Dr. Verrall's subtle and

suggestive studies, entitled *Euripides the Rationalist* (1895).

Among subsidiary aids must be named Haigh's valuable work on the *Tragic Drama of the Greeks* (1896). Sir R. C. Jebb's monumental edition of Sophocles (1887-1896). Prof. W. W. Goodwin's admirable *Syntax of the Greek Moods and Tenses* (enlarged edition, 1889), and Veitch's exhaustive treatise on the *Greek Verbs*.

In the notes, reference is constantly made to Prof. Sonnenschein's *Greek Grammar* (in the 'Parallel Grammars' series).

Attention is directed to the Grammatical Index placed immediately after the Appendices; this, though by no means exhaustive, will (I hope) be found useful.

My best thanks are due to a former colleague for furnishing me with the scheme of the Conditional Sentence, printed in Appendix D; and to my friend and former teacher, the Rev. S. Thelwall, Vicar of Radford Semele, for revising most of the proofs of this book. Some of his suggestions appear in the notes, and on pp. 164, 165.

The bust of Euripides which appears on p. 8 is reproduced, by permission of the Delegates of the University Press, Oxford, from the illustration in Haigh's *Tragic Drama of the Greeks*.

E. H. BLAKENEY.

SANDWICH,

Nor. 19. 1900.

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GENERAL INTRODUCTION

BY E. C. MARCHANT, M.A.

I. CHORUS AND DIALOGUE.

EVERY Greek tragedy consists of two portions—the one sung, the other spoken. The sung portion, or **chorus**, was performed by twelve or fifteen persons accompanied by a flute, as they danced around the altar of Dionysus. The spoken portion, or **dialogue**, was given by the actors, each actor taking more than one part. Most of the plays of Aeschylus were performed with but two actors; Sophocles introduced a third, and this number was never exceeded. But in addition to the actors any number of characters, who had nothing to say, could be employed; and children, even if they spoke, did not count in the number. The leader of the chorus (*κορυφαῖος*) enters into dialogue with the actors, and thus forms the connecting link between the chorus and the actors.

II. GREEK DRAMA AND RELIGION.

You will find that the choruses occupy a considerable portion of a play. The reason is that the origin of Greek

tragedy is to be found, not in the dialogue, but in the chorus. The drama was closely connected with *religion*, and has its origin in rude songs sung by rustic folk, who gathered together to honour the god Dionysus, god of vegetation and of wine. Dialogue was first interspersed with the chorus soon after 550 B.C. From this time the amount assigned to chorus was gradually diminished, and the dialogue gradually assumed greater importance.

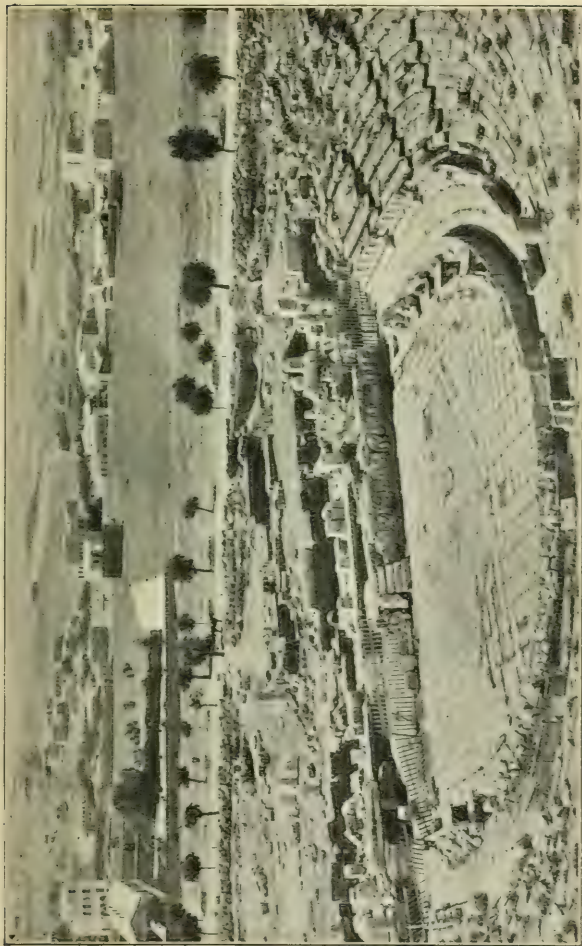
III. TIME OF PERFORMANCES.

The Greek theatre throughout its history was bound up with the Greek religion. The chief seat in the front row of the 'house' was reserved for the priest of Dionysus. The altar of Dionysus stood in the centre of the theatre. The spectators were worshippers; the performers were officiating on their behalf in a theatre that was regarded as a temple. Accordingly plays were performed at Athens *only at the feasts of Dionysus, called the Dionysia*, tragedies being given (1) at the Lēnaea, the more ancient but less important festival of Dionysus held about the end of January; and (2) at the Greater or City Dionysia, held about the end of March.

The performances at the latter festival were by far the more important, and extended over three days. One morning was assigned to the performance of three tragedies. All poets who wished to exhibit a play had to submit their works to the chief archon, and he decided who were to enjoy the coveted honour.

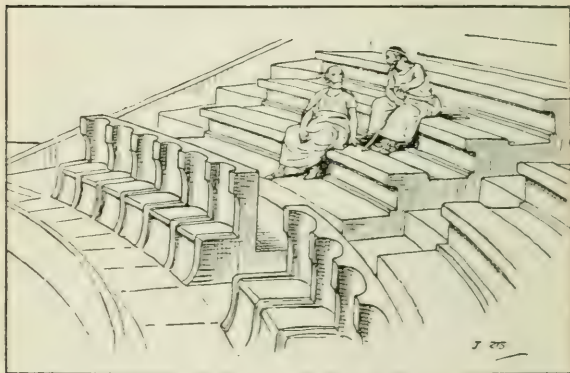
IV. PLACE OF PERFORMANCES.

1. Before dialogue was introduced, all that was required for the honouring of Dionysus was an open



THE THEATRE OF DIONYSUS AT ATHENS. (From a photograph.)

circular space in which the performers could sing and dance about the altar, and round which spectators could gather. This open space—the germ as it were of the Greek theatre—is the *Orchestra* (i. e. Dancing-Place). But after 550 B.C., when the dialogue was added, and there were thus plays instead of mere choral odes, the spectators had to make way for the acting. Accordingly the



THE SEATS IN THE AUDITORIUM OF THE THEATRE OF DIONYSUS
AT ATHENS.

Orchestra and a space outside it were left vacant, and the spectators sat in—

2. the *Auditorium* (κοῖλον). This was in the shape of a semicircle with prolonged ends. At first the seats were but temporary wooden platforms; but at Athens tiers of stone seats, rising one above the other, were begun shortly after 500 B.C. The auditorium was by far the largest part of the theatre, and was capable of holding the whole of the citizens—at Athens about 25,000.



AN ACTOR WEARING THE TRAGIC MASK AND COTHURNI.
(From an ivory statuette found at Rieti.)

A theatre generally stood on the slope of a hill, and the auditorium, like the orchestra, was without roof. At Athens the theatre stands on the south-east slope of the Acropolis, in the *Lēnaeum*, or sacred enclosure of Dionysus.

3. The *Stage*, of course, did not exist so long as there was no dialogue. Nor is it certain when a stage was first used. Possibly in the days of Aeschylus, Sophocles and



TRAGIC MASKS.

Euripides, the acting took place in part of the orchestra. But at whatever date a raised platform was introduced, it was not allowed to encroach on the orchestra, but formed a tangent to it. The Greek stage was very long and narrow, and was ten or twelve feet high. It communicated with the orchestra—in which the chorus continued to perform—by means of steps. The actors entered through doors at the back of the stage or at the sides.

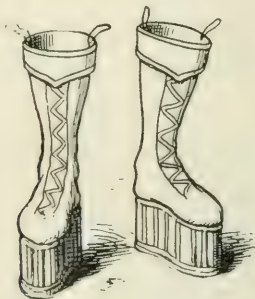
4. *Scenery.* Painted scenery is said to have been introduced by Sophocles. No doubt much was left to the imagination of the audience; and as the scenes supposed to be represented were of a simple and familiar kind—generally the exterior of a temple or palace adorned with columns and statues—the difficulty involved was not great.

V. MANNER OF PERFORMANCES.

(1) *Dress of performers.* The actors wore the long χιτών or tunic worn by citizens at festivals, of a colour appropriate to the character. Over this was a mantle (ἱμάτιον), or cloak (χλαμύς). The size of the actor was increased by padding, by raising him on the κόθορνοι—boots with wooden soles of great thickness—and by means of a mask that covered the entire head, the hair being so arranged as to increase the height. It was the vast size of the theatre that made these devices necessary. The chorus was similarly dressed, but in a less magnificent style, and in place of the high boots they wore shoes. Of course in every case ornaments appropriate to the character were added.

The spectators assembled at daybreak, and brought refreshments with them. The order in which the plays were produced was decided by lot. Loud demonstrations of approval or condemnation were common during the performance. Encores were allowed, and if anything was specially disliked, things were sometimes thrown at the actors. The poets producing plays were in competition with one another: at the end of the performances duly appointed judges awarded a crown of ivy to the successful poet, and to that citizen who had

trained and paid for his chorus (the χορηγός). To gain the crown was esteemed a great distinction. The poet celebrated his success with a solemn sacrifice and a grand banquet.



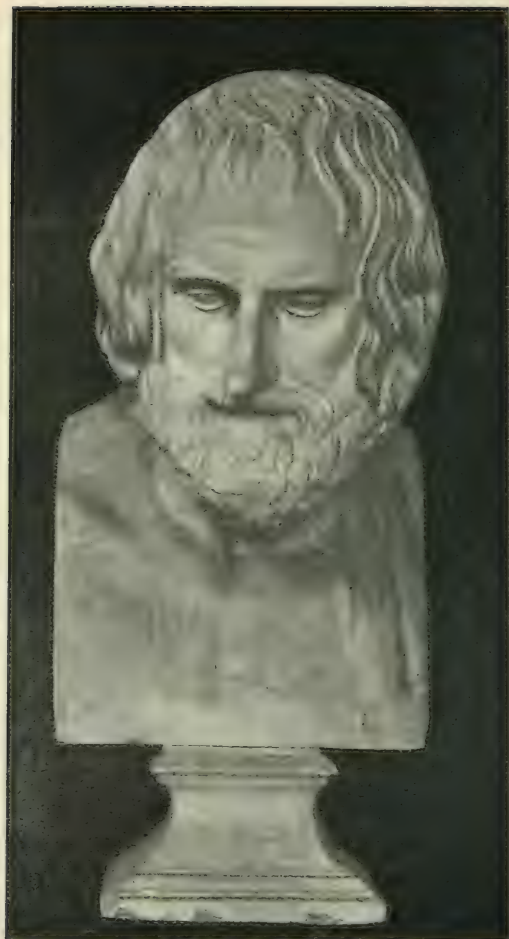
COTHURNI. (From an ivory statuette found at Rieti.)

EURIPIDES.

Euripides was born in 480 B.C. (?) in the island of Salamis. As a youth he was devoted to athletics, painting and philosophy. His first play was exhibited in 455 B.C., when he was twenty-five years old. From this date he wrote nearly a hundred plays; but he only gained the prize five times, and on several occasions was beaten by Sophocles. After his death, however, he became the favourite poet, and his plays were frequently revived. The latter part of his life was spent at the court of Archelaus, King of Macedonia; and there he died in 406 B.C. He was buried at Pella, where the Macedonians gave him a splendid tomb; and a monument was erected to his memory at Athens.

His chief characteristics as a writer are : (1) his love of *reflection* and *philosophy* ; (2) a tendency to make the characters *argue* with one another in what is called a *rhetorical* style ; (3) a great skill in presenting striking scenes, his separate scenes being often superior to his play as a whole ; (4) the great beauty of his choral odes, which frequently have scarcely any connexion with the plot of the play and merely serve as interludes. His plays open and end in a mechanical, artificial manner ; a prologue sets forth the situation, and leaves the audience nothing to discover ; and when the plot has led to serious complications, we should often wonder how the poet will find a satisfactory way out, did we not know that Euripides will merely bring in a god or goddess--the *deus ex machina*, as the character is called--to cut the knot.

In style Euripides is much simpler than Aeschylus and Sophocles. His language is that of everyday life--natural and graceful, but none the less affecting. And there is a corresponding simplicity about his characters. The Greek poets almost invariably represented on the stage tales drawn from the rich mythology of Greece, and their characters were consequently the old heroes and the gods. The peculiarity of Euripides is that he represents the old heroes as ordinary men and women of his own day--as people one might meet in the street, not as remote, superhuman, ideal beings.



BUST OF EURIPIDES.
(From a cast in the University Galleries, Oxford.)

THE ALCESTIS



The Play.

THE *Alcestis* is the earliest of the extant works of Euripides. It was acted in 438 B.C., that is to say, in the poet's forty-seventh year¹, and was performed at the close of a 'tetralogy' (=group of four plays) in place of a satyric drama. The object of the satyric drama, following upon the triad of tragedies that had preceded it, was to relieve the strain, upon the feelings of the audience, caused by the hours of close attention that the long unfolding of the tragic 'trilogy' necessitated. The fact that the *Alcestis* must have been substituted for this regulation satyric drama accounts for the peculiar tone of the play, the semi-comic scenes of which were meant to reproduce, in a modified shape, the grosser humours of the satyric drama².

¹ The Parian Marble assigns the birth of Euripides to the year 485. According to the common tradition he was born 480.

² We cannot justly speak of the *Alcestis* as a 'tragedy,' since the conclusion is a happy one. Bayfield (Introd. xi) speaks of the play as holding a 'halfway position between true tragedy and comedy.'

The Plot.

1. The plot of the *Alcestis* turns upon an old story that Apollo served, as a mortal man, in the house of Admetus, king of Phærae in Thessaly; and, in return for kindnesses rendered to him by Admetus, obtained for that prince, at the hands of the Fates, a release from death, *on condition that a substitute was found*¹. On hearing of the respite granted him, Admetus, who was by no means ready or willing to be quit as yet

‘Of youth and bloom and this delightful world,’

went the round of his friends and relatives, praying that *they* would take his place. Needless to say that ‘they all, with one consent, began to make excuse.’ At length, however, his wife arose and declared her willingness to die in his stead. This the Fates accept, and the compact is sealed.

2. Admetus, having accomplished his wish, is overcome by a sudden revulsion of feeling. He cannot spare his wife; what would life be, for him or his bereaved children, without her gracious presence in his home? It is, however, too late. The die is cast; and Alcestis, after words of passionate and fond farewell to all she loves upon earth, yields up her pure spirit into the hands of an inexorable Destiny.

3. Now it so happens that, on this very day of Alcestis’ death, Heracles visits the king, an old friend of his, and is surprised to find the house in mourning. Admetus,

¹ See, by all means, Browning’s *Parleyings with Certain People* (prologue: ‘Apollo and the Fates’); and William Morris’ *Earthly Paradise* (‘The Love of Alcestis’).

mindful even at this supreme hour of the sacred laws of hospitality, will not, despite the protests of his retainers, permit his guest-friend to be sent away. Cloaking the real cause of his grief, and luring Heracles into imagining that the signs of mourning are for some 'outside loss' -- he does not for an instant allow him to suppose that such signs betoken a deep 'inner sorrow' touching his whole life to the quick—Admetus has Heracles escorted into the palace, there to be entertained in such royal fashion as befits so distinguished a guest.

4. The next scene has its painful as well as its (intentionally) comic side. Pheres, the aged father of Admetus, is introduced, bearing gifts for the dead. In the midst of some appropriate, if somewhat wooden, phrases of grief and farewell to the dead Alcestis—who, high on the funeral couch, is being carried along the road to burial—Admetus fiercely bursts in, and, in stormy revilings, upbraids the father for having caused Alcestis' death through his unwillingness to die for his son. Taunt and counter-taunt follow in swift, and undignified, succession. Pheres exposes his son's dastardly selfishness; and Admetus turns upon him with the words 'Never will *I* bury thee, no never!' (665)—words that convey the most striking repudiation of a father possible to a Greek. The painful nature of the scene is somewhat lightened by Pheres' evident enjoyment in each shrewd blow he deals his son, and by the unsparing way he tears off the mask from that son's unblushing egotism and selfishness.

5. Heracles now returns to the stage. Admetus and the Chorus are absent, busy with the funeral obsequies of the dead queen. The hero has evidently drunk more than is good for him, to the intense disgust of the old servant, who at length resolves, despite the commands of Admetus, to reveal to Heracles the true state of the

case. Sobered, as soon as ever he realizes the sad truth. Heracles, while recognizing his host's noble hospitality, is at the same time touched with some sense of regret that the king did not open his heart to him as friend to friend. His mind is made up, however, at once. He will bring Alcestis back, even from the grave.

6. And so, for friendship's dear sake, the hero went out, and closed with the king of terrors—Death's very self; aye, and overcame. Veiled and speechless Alcestis is brought back into the 'light of common day,' and stands again before her husband, who does not recognize her. Heracles, by an elaborate piece of feigning¹, makes out that Alcestis is a slave-girl, won by him at a wrestling-bout; her he would entrust, while absent awhile, to Admetus' care. 'No, that cannot be,' cries the wretched king; 'my wife has given up her life for my life; shall I, dishonouring her blessed memory, take any strange woman, even for a while, into my keeping?' 'Nay, but I would have it so: take her,' says Heracles, with gentle but effective insistence. Admetus yields. First protests, then prayers, then—submission. Yes, Admetus' was a weak character; but how effectively has the poet utilized that very weakness to lend effectiveness to the last great scene of all²!

7. The hero's task was done—done in royal fashion. Alcestis and Admetus are indeed united; she, with her ennobling and purifying influence upon the lives of all with whom it has been her lot to come in contact; he, ennobled, doubtless, and purified by the sheer power of

¹ As he has, in the name of hospitality, been made the victim of a deception. Heracles deems it but fair play, in friendship's interests, to practise a like deception on Admetus.

² Hadley, *Introd.* p. xx.

self-denying love as exemplified in the selfless attitude of his wife¹.

'Ah, but the tears come, find the words at fault !
There is no telling how the hero twitched
The veil off ; and there stood, with such fixed eyes
And such slow smile, Alcestis' silent self !
It was the crowning grace of that great heart²
To keep back joy : procrastinate the truth
Until the wife, who had made proof and found
The husband wanting, might essay once more,
Hear, see, and feel him renovated now—
Able to do, now, all herself had done,
Risen to the height of her : so, hand in hand,
The two might go together, live and die³.'

Structure of the Play.

Prologue, 1-76.

Parodos, 77-135.

First Episode, 136-212.

First Stasimon, 213-243.

Second Episode, 244-434.

¹ Euripides has been called a woman-hater—perhaps with some show of reason. But, after all, one may take leave now and then to doubt the poet's own sincerity in this regard ; while, in many instances, much of his invective is due to rhetorical exaggerations, dramatic necessity, or the circumstances of the play. It is, of course, obviously unjust to accredit a dramatic poet with the sentiments of his characters. The comment of Sophocles on the statement that Euripides hated women was—'*In his tragedies, yes.*' Certain it is that, woman-hater or no woman-hater, scarcely any poet has drawn pure, self-sacrificing, affectionate women, with truer grace or simpler tenderness than the author of the *Alcestis* and the *Iphigeneia*.

² i.e. Heracles.

³ Browning, *Balaustion*.

Second Stasimon, 435-475.

Third Episode, 476-567.

Third Stasimon, 568-605.

Fourth Episode, 606-961 (with the *κομμός*, or dirge, 861-934).

Fourth Stasimon, 962-1007.

Exodos, 1008-1163.

The Problem of the *Alcestis*¹.

Dr. A. W. Verrall, in his valuable criticism of Euripides, has offered an explanation of the *Alcestis*-story which deserves most careful consideration. According to him, Euripides, in dramatizing a legend for the stage, made an outward show of conformity with the usual tradition; but, in the setting of the legend, he contrived, by means of delicate innuendoes and hints, to throw doubt on the whole business, and to bring the miraculous element into contempt. Hence we have a double plot—the superficial plot (to satisfy orthodox believers) and the rationalized modification concealed beneath it (for intelligent sceptics to detect).

According to this theory, *Alcestis never dies at all*, but is reduced to a state of trance by fear of the Delphic oracle; and her husband, who thinks her dead, and is ashamed of his conduct, buries her hurriedly to avoid public scandal. Then Heracles, who has been entertained, and has made himself drunk in the process, hurries off, on hearing the news, to the tomb—only to find *Alcestis* awakened from her trance. He then and there restores her to Admetus.

¹ Haigh, *Tragic Drama of the Greeks*, pp. 261-273, 285-288; *Classical Review*, vol. ix. 407-413.

The play, therefore, is no more nor less than a 'delicate thrust at the state religion.'

This may be so; but it is difficult to believe that the real purpose of Euripides has been misread by all critics of the *Alcestis* for twenty centuries or more. Whatever be the truth of Dr. Verrall's subtle and ingenious theory, I find it hard to believe he is justified in asserting that the *main* object of Euripides' poetry was just this criticism of current theology. That it may have been his intention to give sly digs at the monstrous legends which did duty for divinity, is no doubt true; but, rationalist, sophist, rhetorician, sensationalist as he was, Euripides was also – *and before all else* – a poet. To forget, or even to try to attenuate, this prime fact is fatal to our appreciation of this great poet – a poet beloved of Dante, of Milton, of Goethe, of Browning. True, his *Alcestis* failed to win the coveted prize, when first exhibited to the Athenians during the festivities connected with the city Dionysia; that coveted prize, an ivy crown, fell to the lot of Sophocles. No, the *Alcestis* was not 'crowned':

'Why crown whom Zeus has crowned in soul before?'

ΕΥΡΙΠΙΔΟΥ
ΑΛΚΗΣΤΙΣ

The scene is the palace of Admetus at Pherae; this scene remains unchanged throughout the play.

DRAMATIS PERSONAE

ΑΠΟΛΛΩΝ	<i>The God.</i>
ΘΑΝΑΤΟΣ	<i>Death.</i>
ΑΔΜΗΤΟΣ	<i>King of Pherae in Thessaly.</i>
ΑΛΚΗΣΤΙΣ	<i>Wife of Admetus.</i>
ΦΕΡΗΣ	<i>Father of Admetus.</i>
ΕΥΜΗΛΟΣ	<i>Son of Admetus.</i>
ΗΡΑΚΛΗΣ	<i>The Hero.</i>
ΘΕΡΑΠΩΝ	<i>Retainer in the household.</i>
ΘΕΡΑΠΑΙΝΑ	<i>Maid.</i>
ΧΟΡΟΣ	<i>Chorus of aged Pheraeans.</i>

ΕΥΡΙΠΙΔΟΥ
ΑΛΚΗΣΤΙΣ

SCENE: *Palace of Admetus.*

APOLLO is seen standing before the palace.

The Fates have granted Admetus the boon craved;
Alcestis is ready to die in his stead.

ΑΠΟΛΛΩΝ.

ὦ δώματ' Ἀδμήτει', ἐν οἷς ἔτλην ἐγὼ
θῆσαν τράπεζαν αἰνέσαι θεός περ ὦν.
Ζεὺς γὰρ κατακτὰς παῖδα τὸν ἐμὸν αἴτιος
Ἄσκληπιόν, στέρνοισιν ἐμβαλὼν φλόγα·
οὐ δὴ χολωθεὶς τέκτονας Δίου πυρὸς 5
κτείνω Κύκλωπας· καί με θητεύειν πατὴρ
θητῶ παρ' ἀνδρὶ τῶνδ' ἄποιν' ἠνάγκασεν.
ἐλθὼν δὲ γαίαν τήνδ' ἐβουφόρβουν ξένω,
καὶ τόνδ' ἔσωζον οἶκον ἐς τόδ' ἡμέρας.
ὀσίου γὰρ ἀνδρὸς ὅσιος ὦν ἐτύγχανον, 10

παιδὸς Φέρητος, ὃν θανεῖν ἐρρυσάμην,
 Μοίρας δολώσας· ἤνεσαν δέ μοι θεαὶ
 Ἄδμητον ἄδην τὸν παραυτίκ' ἐκφυγεῖν,
 ἄλλον διαλλάξαντα τοῖς κάτω νεκρόν.
 πάντας δ' ἐλέγξας καὶ διεξελθὼν φίλους, 15
 οὐχ ἡὔρε πλὴν γυναικὸς ὅστις ἤθελε 17
 θανὼν πρὸ κείνου μηκέτ' εἰσορᾶν φάος,
 ἣ νῦν κατ' οἴκους ἐν χεροῖν βαστάζεται
 ψυχορραγοῦσα· τῇδε γάρ σφ' ἐν ἡμέρᾳ 20
 θανεῖν πέπρωται καὶ μεταστῆναι βίου.
 ἐγὼ δέ, μὴ μίασμά μ' ἐν δόμοις κίχῃ,
 λείπω μελάρθρων τῶνδε φιλτάτην στέγην.

[Enter DEATH, a dark figure carrying a sword.]

ἤδη δὲ τόνδε Θάνατον εἰσορῶ πέλας,
 ἱερέα θανόντων, ὅς νιν εἰς Ἄϊδου δόμους 25
 μέλλει κατὰξειν· σύμμετρος δ' ἀφίκετο,
 φρουρῶν τόδ' ἡμαρ ᾧ θανεῖν αὐτὴν χρεώϊ.

Death scornfully addresses Apollo and upbraids him for saving the King's life.

ΘΑΝΑΤΟΣ.

ἂ ἂ·

τί σὺ πρὸς μελάρθοις· τί σὺ τῇδε πολεῖς,
 Φοῖβ'· ἀδίκεις αὖ τιμὰς εἰέρων 30
 ἀφοριζόμενος καὶ καταπαύων.
 οὐκ ἤρκεσέ σοι μόρον Ἄδμήτου
 διακωλῦσαι, Μοίρας δολίῳ
 σφήλαντι τέχνῃ; νῦν δ' ἐπὶ τῇδ' αὖ

χέρα τοξήρη φρουρεῖς ὀπλίσας, 35
 ἢ τόδ' ὑπέσθη πόσιν ἐκλύσας'
 αὐτὴ προθανεῖν—Πελίου παῖς.

ΑΠ. [*ironically.*] θάρσει· δίκην τοι καὶ λόγους
 κεδνούς ἔχω.

ΘΑ. τί δῆτα τόξων ἔργον, εἰ δίκην ἔχεις;

ΑΠ. σύνηθες αἰὲ ταῦτα βαστάζειν ἐμοί. 40

ΘΑ. καὶ τοῖσδέ γ' οἴκοις ἐκδίκως προσωφελεῖν.



BOW AND QUIVER OF APOLLO. (From a vase-painting in the British Museum.)

ΑΠ. φίλου γὰρ ἀνδρὸς συμφοραῖς βαρύνομαι.

ΘΑ. καὶ νοσφιεῖς με τοῦδε δευτέρου νεκροῦ:

ΑΠ. ἀλλ' οὐδ' ἐκείνον πρὸς βίαν σ' ἀφειλόμην.

ΘΑ. πῶς οὖν ὑπὲρ γῆς ἐστί· κοῦ κάτω χθονός: 45

ΑΠ. δάμαρτ' ἀμείψας, ἦν σὺ νῦν ἤκεις μέτα.

ΘΑ. καπάξομαί γε νερτέραν ὑπὸ χθόνα.

ΑΠ. λαβὼν ἴθ'· οὐ γὰρ οἶδ' ἂν εἰ πείσαιμί σε.

ΘΑ. κτείνειν γ' ὃν ἂν χρῇ; τοῦτο γὰρ τετάγμεθα.

ΑΠ. οὔκ, ἀλλὰ τοῖς μέλλουσι θάνατον ἐμβαλεῖν.

ΘΑ. ἔχω λόγον δὴ καὶ προθυμίαν σέθεν. 51

Apollo entreats Death to spare Alcestis, but in vain.

ΑΠ. ἔστ' οὖν ὅπως Ἀλκηστις εἰς γῆρας μόλοι ;

ΘΑ. οὐκ ἔστι τιμαῖς καὶ μὲ τέρπεσθαι δόκει.

ΑΠ. οὔτοι πλέον γ' ἂν ἢ μίαν ψυχὴν λάβοις.

ΘΑ. νέων φθινόντων μείζον ἄρνυμαι γέρας. 55

ΑΠ. καὶν γραῦς ὀληται, πλουσίως ταφήσεται.

ΘΑ. [*with bitter satire.*]

πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης.

ΑΠ. πῶς εἶπας : ἀλλ' ἢ καὶ σοφὸς λέληθας ὦν ;

ΘΑ. ὠνοῖντ' ἂν οἷς πάρεστι γηραιοὶ θανεῖν.

ΑΠ. οὔκουν δοκεῖ σοι τήνδε μοι δοῦναι χάριν ; 60

ΘΑ. οὐ δῆτ' ἐπίστασαι δὲ τοὺς ἐμοὺς τρόπους.

ΑΠ. ἐχθροὺς γε θνητοῖς καὶ θεοῖς στυγουμενούς.

ΘΑ. οὐκ ἂν δύναιο πάντ' ἔχειν ἂ μὴ σε δεῖ.

None the less, a Deliverer will come.

ΑΠ. ἢ μὴν σὺ πείσει καίπερ ὦμὸς ὦν ἄγαν·

τοίος Φέρητος εἶσι πρὸς δόμους ἀνὴρ, 65

Εὐρυσθέως πέμψαντος ἱππειον μέτα

ὄχημα Θρήκης ἐκ τόπων δυσχειμέρων,

ὃς δὴ ξενωθείς τοῖσδ' ἐν Ἀδμήτου δόμοις

βία γυναῖκα τήνδε σ' ἐξαιρήσεται. 69

ΘΑ. πόλλ' ἂν σὺν λέξας οὐδὲν ἂν πλέον λάβοις· 72

ἢ δ' οὖν γυνὴ κάτεισιν εἰς Ἄιδου δόμους.

στείχω δ' ἐπ' αὐτήν, ὥς κατάρξωμαι ξίφει·

ἱερὸς γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν 75
ὅτου τόδ' ἔγχος κρατὸς ἀγνίσῃ τρίχα.

[DEATH stalks out defiantly, brandishing his sword.]

[Enter CHORUS. After taking their places in the orchestra, they sing, in sad strains, the following]:—

ΧΟΡΟΣ.

Is Alcestis alive or dead?

ΧΟΡ. τί ποθ' ἥσυχία πρόσθεν μελάρων ;
τί σεσίγηται δόμος Ἀδμήτου ;
ἀλλ' οὐδὲ φίλων πέλας οὐδεῖς,
ὅστις ἂν εἴποι πότερον φθιμένην 80
χρὴ βασιλῆϊαν πενθεῖν, ἢ ζῶσ'
ἔτι φῶς λεύσσει Πελίου τόδε παῖς
Ἄλκηστις, ἐμοὶ πᾶσί τ' ἀρίστη
δόξασα γυνή
πόσιν εἰς αὐτῆς ἐγενῆσθαι. 85
κλύει τις ἢ στεναγμὸν ἢ
στρ.
χειρῶν κτύπον κατὰ στέγας
ἢ γόον ὥς πεπραγμένων ;
οὐ μὰν οὐδέ τις ἀμφιπόλων
στατίζεται ἀμφὶ πύλας. 90
εἰ γὰρ μετακύμιος ἄτας,
ὦ Παιάν, φανείης.

The Chorus debate the question.

ΗΜΙΧ. οὐ τὰν φθιμένης γ' ἐσιώπων.

ΗΜΙΧ. νέκυς ἦδη.

ΗΜΙΧ. οὐ δὴ φροῦδός γ' ἐξ οἴκων.

ΗΜΙΧ. πόθεν; οὐκ ἀν' ἡμῶν. τί σε θαρσύνει; 95

ΗΜΙΧ. πῶς ἂν ἔρημον τάφον Ἄδμητος
κεδνῆς ἂν ἔπραξε γυναικός;

ΧΟΡ. πυλῶν πάροιθε δ' οὐχ ὁρῶ ἀντ.

πηγαῖον ὥς νομίζεται

χέρνιβ' ἐπὶ φθιτῶν πύλαις, 100

χαίτη τ' οὔτις ἐπὶ προθύροις

τομαῖος, ἃ δὴ νεκύων

πένθει πίτνει· οὐ νεολαία

δουπεῖ χεῖρ γυναικῶν.

ΗΜΙΧ. καὶ μὴν τόδε κύριον ἡμάρ, 105

ΗΜΙΧ. τί τόδ' αὐδᾶς;

ΗΜΙΧ. ᾧ χρή σφε μολεῖν κατὰ γαίας.

ΗΜΙΧ. ἔθιγες ψυχῆς, ἔθιγες δὲ φρενῶν.

ΗΜΙΧ. χρή τῶν ἀγαθῶν διακναιομέων

πενθεῖν ὅστις 110

χρηστὸς ἀπ' ἀρχῆς νενόμισται.

There is no remedy. Would that Asclepius were here!

ΧΟΡ. ἀλλ' οὐδὲ ναυκληρίαν στρ.

ἔσθ' ὅποι τις αἴας

στείλας ἢ Λυκίαν

ἐφ' ἔδρας ἀνύδρους 115

Ἀμμωνιάδας

δυστάνου παραλύσαι

ψυχάν· μόρος γὰρ ἀπότομος

πλάθει· θεῶν δ' ἐπ' ἐσχάραν

οὐκέτ' ἔχω τίνα μηλοθύταν πορευθῶ. 120

μόνος δ' ἄν, εἰ φῶς τόδ' ἦν
 ὄμμασιν δεδορκῶς
 Φοῖβον παῖς, προλιποῦς'
 ἦλθ' ἄν ἔδρας σκοτίους
 Ἄϊδα τε πύλας·
 δμαθέντας γὰρ ἀνίστη,

ἀντ.

125



ZEUS HURLING THE THUNDER-BOLT. (From a cameo.)

πρὶν αὐτὸν εἶλε Διόβολον
 πληκτρον πυρὸς κεραυνίου.
 νῦν δὲ βίου τίν' ἔτ' ἐλπίδα προσδέχωμαι; 130
 πάντα γὰρ ἤδη τετέλεσται βασιλεῦσι,
 πάντων δὲ θεῶν ἐπὶ βωμοῖς

αἰμόρραντοι θυσίαι πλήρεις,
οὐδ' ἔστι κακῶν ἄκος οὐδέν.

135

[Enter a maid-servant, who comes out of the palace, weeping. The CHORUS proceeds to address her.]

ἀλλ' ἢδ' ὀπαδῶν ἐκ δόμων τις ἔρχεται
δακρυρροοῦσα· τίνα τύχην ἀκούσομαι;
πενθεῖν μὲν, εἴ τι δεσπότησι τυγχάνει,
συγγνωστόν· εἰ δ' ἔτ' ἐστὶν ἔμφυχος γυνή
εἴτ' οὖν ὄλωλεν εἰδέναι βουλοίμεθ' ἄν. 140

ΘΕΡΑΠΑΙΝΑ [sadly].

Alcestis is announced to be sinking fast.

καὶ ζῶσαν εἰπεῖν καὶ θανοῦσαν ἔστι σοι.

XOP. καὶ πῶς ἂν αὐτὸς κατθάνοι τε καὶ βλέποι;

ΘΕ. ἤδη προνωπῆς ἐστὶ καὶ ψυχορραγεῖ.

XOP. ὦ τλήμον, οἷας οἶος ὦν ἀμαρτάνεις.

ΘΕ. οὐπω τόδ' οἶδε δεσπότης, πρὶν ἂν πάθῃ. 145

XOP. ἐλπίς μὲν οὐκέτ' ἐστὶ σῶζεσθαι βίον;

ΘΕ. πεπρωμένη γὰρ ἡμέρα βιάζεται.

XOP. οὐκουν ἐπ' αὐτῇ πράσσεται τὰ πρόσφορα;

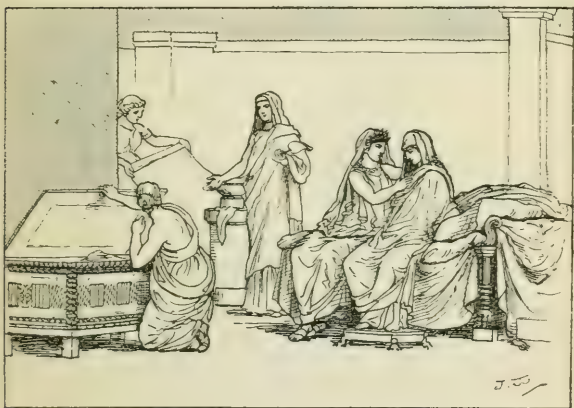
ΘΕ. κόσμος γ' ἔτοιμος, ᾧ σφε συνθάψει πόσις.

XOP. ἴστω νυν εὐκλείης γε κατθανουμένη 150
γυνή τ' ἀρίστη τῶν ὑφ' ἡλίῳ μακρῷ.

The handmaid describes how Alcestis took farewell of her hearth;

ΘΕ. πῶς δ' οὐκ ἀρίστη; τίς δ' ἐναντιώσεται;
τί χρὴ γενέσθαι τὴν ὑπερβεβλημένην

γυναῖκα ; πῶς δ' ἂν μᾶλλον ἐνδείξαιτό τις
 πόσιν προτιμῶσ' ἢ θέλουσ' ὑπερθανεῖν ; 155
 καὶ ταῦτα μὲν δὴ πᾶς' ἐπίσταται πόλις·
 ἃ δ' ἐν δόμοις ἔδρασε θαυμάσει κλύων.
 ἐπεὶ γὰρ ἦσθεθ' ἡμέραν τὴν κυρίαν
 ἤκουσαν, ὕδασι ποταμίοις λευκὸν χροῶ
 ἐλούσατ', ἐκ δ' ἐλούσα κεδρίνων δόμων 160



SCENE IN A BOUDOIR. (From a Pompeian wall-painting.)

ἐσθῆτα κόσμον τ' εὐπρεπῶς ἡσκήσατο,
 καὶ στᾶσα πρόσθεν ἐστίας κατηύξατο·
 “δέσποιν', ἐγὼ γὰρ ἔρχομαι κατὰ χθονός,
 πανύστατόν σε προσπίτνουσ' αἰτήσομαι,
 τέκν' ὀρφανεῦσαι τάμά, καὶ τῷ μὲν φίλην
 σύζευξον ἄλοχον, τῇ δὲ γενναῖον πόσιν. 166

μηδ' ὥσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμαι
 θανεῖν ἁώρους παῖδας, ἀλλ' εὐδαίμονας
 ἐν γῇ πατρώᾳ τερπνὸν ἐκπλῆσαι βίον."

of the altars, and of her couch ;

πάντας δὲ βωμοὺς οἱ κατ' Ἀδμήτου δόμους



GREEK WOMAN IN THE GARB OF HESTIA, THE GODDESS OF THE
 HEARTH. (From a statue in the Villa Torlonia. Rome.)

προσῆλθε καξέστεψε καὶ προσηύξατο, 171
 πτόρθων ἀποσχίζουσα μυρσίνης φόβην,
 ἄκλαυστος, ἀστένακτος, οὐδὲ τοῦπιόν
 κακὸν μεθίστη χρωτὸς εὖειδῇ φύσιν.
 κάπειτα θάλαμον εἰσπεσοῦσα καὶ λέχος, 175

ἐνταῦθα δὴ ἑδάκρυσε καὶ λέγει τὰδε·
 “ὦ λέκτρον, ἔνθα παρθέναι ἔλυσ’ ἐγώ, 177
 χαῖρ’ οὐ γὰρ ἐχθαίρω σ’ ἀπώλεσας
 δέ με 179
 μόνον· προδοῦναι γάρ σ’ ὀκνοῦσα καὶ
 πόσιν
 θνήσκω. σέ δ’ ἄλλη τις γυνὴ κεκτήσεται,
 σώφρων μὲν οὐχὶ μάλλον, εὐτυχὴς δ’ ἴσως.”
 κυνεῖ δὲ προσπίτνουσα, πᾶν δὲ δέμνιον
 ὀφθαλμοτέγκτω δέυεται πλημυρίδι.

lastly, of her children and retainers.

ἐπεὶ δὲ πολλῶν δακρύων ἔσχεν κόρον, 185
 στεῖχει προνωπὴς ἐκπεσοῦσα δεμνίων,
 καὶ πολλὰ θάλαμον ἐξιούσ’ ἐπεστράφη
 κᾶρριψεν αὐτὴν αἰθις εἰς κοίτην πάλιν.
 παῖδες δὲ πέπλων μητρὸς ἐξηρτημένοι
 ἔκλαιον· ἥ δὲ λαμβάνουσ’ ἐν ἀγκάλαις 190
 ἡσπάζετ’ ἄλλοτ’ ἄλλον, ὥς θανουμένη.
 πάντες δ’ ἔκλαιον οἰκέται κατὰ στέγας
 δέσποιναν οἰκτείροντες. ἥ δὲ δεξιὰν
 προὔτειν’ ἐκάστω, κοῦτις ἦν οὕτω κακὸς
 ὃν οὐ προσεῖπε καὶ προσερρήθη πάλιν. 195
 τοιαῦτ’ ἐν οἴκοις ἐστὶν Ἀδμήτου κακά.
 καὶ κατθανὼν τὰν ὦλετ’, ἐκφυγὼν δ’ ἔχει
 τοσοῦτον ἄλγος, οὐποθ’ οὐ λελήσεται.

The anguish of Admetus.

ΧΟΡ. ἥ που στενάζει τοισίδ’ Ἀδμητος κακοῖς,
 ἐσθλῆς γυναικὸς εἰ στερηθῆναι σφε χρή: 200

ΘΕ. κλαίει γ' ἄκοιτιν ἐν χεροῖν φίλην ἔχων,
καὶ μὴ προδοῦναι λίσσεται, τὰμήχανα
ζητῶν· φθίνει γὰρ καὶ μαραίνεται νόσῳ.
παρειμένη δέ, χειρὸς ἄθλιον βάρος,
ὅμως δὲ καίπερ σμικρὸν ἐμπνέουσ' ἔτι. 205
βλέψαι πρὸς αὐγὰς βούλεται τὰς ἡλίου.

[preparing to go.]

ἀλλ' εἶμι καὶ σὴν ἀγγελῶ παρουσίαν·
οὐ γάρ τι πάντες εὖ φρονοῦσι κοιράνοις, 210
ὥστ' ἐν κακοῖσιν εὐμενεῖς παρεστάναι.
σὺ δ' εἰ παλαιὸς δεσπότης ἐμοῖς φίλος.
[she goes indoors.]

Is there yet hope ?

ΗΜΙΧ. ἰὼ Ζεῦ, τίς ἂν πῶς πόρος πᾶ στρ.
γένοιτ' ἂν τύχας ἅ πάρεστιν τυράννοις ;

ΗΜΙΧ. ἔξεισί τις ; ἢ τέμω τρίχα, 215
καὶ μέλανα στολμὸν πέπλων
ἀμφιβαλώμεθ' ἤδη ;

ΗΜΙΧ. δῆλα μὲν, φίλοι, δῆλά γ', ἀλλ' ὅμως
θεοῖσιν εὐχόμεσθα· θεῶν γὰρ δύναμις
μεγίστη.

O God of Healing, hear and help !

ΧΟΡ. ὦναξ Παιάν, 220
ἔξευρε μηχανάν τιν' Ἀδμήτῳ κακῶν,
πόριζε δὴ πόριζε· καὶ πάρος γὰρ
τοῦτ' ἐφηῦρες, καὶ νῦν
λυτήριος ἐκ θανάτου γενοῦ,

φόνιον δ' ἀπόπανσον Ἴδαν. 225

ΗΜΙΧ. παπαῖ φεῦ, ἰὼ παῖ Φέρητος, 225
ἀντ.

παπαῖ, οἷα πράξεις δάμαρτος στερηθείς.

ΗΜΙΧ. ἄρ' ἄξια καὶ σφαγᾶς τάδε,
καὶ πλέον ἢ βρόχῳ δέρην
οὐρανίῳ πελάσσαι; 230

ΗΜΙΧ. τὰν γὰρ οὐ φίλαν ἀλλὰ φιλτάταν
γυναῖκα κατθανοῦσαν εἰν ἅματι τῷδ' ἐπόψει.

Lo, Alcestis and her husband are at hand.

ΧΟΡ. ἰδὸν ἰδού,
ἧδ' ἐκ δόμων δὴ καὶ πόσις πορεύεται.
βόασον ὦ, στέναξον, ὦ Φεραία
χθών, τὰν ἀρίσταν 235

γυναῖκα μαραινομένην νόσῳ
κατὰ γᾶς χθόνιον παρ' Ἴδαν.
οὔποτε φήσω γάμον εὐφραίνειν
πλέον ἢ λυπεῖν, τοῖς τε πάροιθεν
τεκμαιρόμενος καὶ τάσδε τύχας 240
λεύσσων βασιλέως, ὅστις ἀρίστης
ἀπλακῶν ἀλόχου τῇσδ' ἀβίωτον
τὸν ἔπειτα χρόνον βιοτεύσει.

[ALCESTIS now enters; she is followed by ADMETUS, her children, and attendants.]

ΑΛΚΗΣΤΙΣ.

Ἄλιε καὶ φάος ἀμέρας, στρ.
οὐράνιαι τε δῖναι νεφέλας δρομαίου, 245

ΑΔΜΗΤΟΣ.

ὀρᾷ σὲ καμέ, δύο κακῶς πεπραγότας,
οὐδὲν θεοὺς δράσαιτας ἀνθ' ὅτου θανεῖ.

Alcestis bids farewell to this world.

ΑΛ. γαῖά τε καὶ μελάθρων στέγαι ἀντ.
νυμφίδιοί τε κοῖται πατρίας Ἰωλκοῦ.

ΑΔ. ἔπαιρε σαντήν, ὦ τάλαινα, μὴ προδῶς· 250
λίσσου δὲ τοὺς κρατοῦντας οἰκτεῖραι θεοὺς.

The vision of Death.

ΑΛ. ὀρῶ δίκωπον ὀρῶ σκάφος, στρ.
νεκύων δὲ πορθμεὺς
ἔχων χέρ' ἐπὶ κοιτῷ Χάρων μ' ἤδη καλεῖ·
“τί μελλεις;

ἐπείγου· σὺ κατείργεις.” 255
τάδε τοί με σπερχόμενος ταχύνει.

ΑΔ. οἴμοι, πικράν γε τήνδε μοι ναυκληρίαν
ἔλεξας. ὦ δύσδαιμον, οἷα πάσχομεν.

ΑΛ. ἄγει μ' ἄγει μέ τις, οὐχ ὀρᾷς; ἀντ.
νεκύων ἐς αὐλὰν 260

ὑπ' ὀφρύσι κυνανυγέσι βλέπων πτερωτὸς
Ἴδιδας.

τί ρέξεις; μέθες. οἷαν
ὁδὸν ἄ δειλαιοτάτα προβαίνω.

ΑΔ. οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν μάλιστ' ἐμοὶ
καὶ παιτίν, οἷς δὴ πένθος ἐν κοινῷ τόδε. 265

ΑΛ. μέθετε μέθετέ μ' ἤδη.

κλίνατ', οὐ σθένω ποσίν·

[*She is laid on a litter.*]

πλησίον Ἄιδας·

σκοτία δ' ἐπ' ὅσσοις νύξ ἐφέρπει.

τέκνα τέκν', οὐκέτι δὴ 270

οὐκέτι μάτηρ σφῶν ἔστιν.

χαίροντες, ὦ τέκνα, τόδε φάος ὀρῶτον.

ΑΔ. οἴμοι· τόδ' ἔπος λυπρὸν ἀκούω

καὶ παντὸς ἐμοὶ θανάτου μεῖζον.

μὴ πρὸς σε θεῶν τλῆς με προδοῦναι, 275

μὴ πρὸς παίδων οὖς ὀρφανεῖς,

ἀλλ' ἄνα, τόλμα,

σοῦ γὰρ φθιμένης οὐκέτ' ἂν εἶην·

ἐν σοὶ δ' ἐσμέν—καὶ ζῆν καὶ μὴ·

σὴν γὰρ φιλίαν σεβόμεσθα.

Alcestis reminds Admetus of the love that has prompted such self-sacrifice on her part ;

ΑΔ. Ἄδμηθ', ὁρᾷς γὰρ τὰμὰ πράγμαθ' ὥς ἔχει,

λέξαι θέλω σοι πρὶν θανεῖν ἃ βούλομαι. 281

ἐγὼ σε πρεσβεύουσα κἀντὶ τῆς ἐμῆς

ψυχῆς καταστήσασα φῶς τόδ' εἰσορᾶν,

θνήσκω παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν,

ἀλλ' ἄνδρα τε σχεῖν Θεσσαλῶν ὃν ἠθέλον,

καὶ δῶμα ναίειν ὄλβιον τυραννίδι. 286

οὐκ ἠθέλησα ζῆν ἀποσπασθεῖσά σου

σὺν παισὶν ὀρφανοῖσιν· οὐδ' ἐφείσάμην,

ἥβης ἔχουσα δῶρ' ἐν οἷς ἑτερπόμην.

καίτοι σ' ὁ φύσας χή τεκοῦσα προὔδοσαν, 290

καλῶς μὲν αὐτοῖς ἦκον ἐκλιπεῖν βίον,

καλῶς δὲ σῶσαι παῖδα κκεῦλεῶς θανεῖν.
 μόνος γὰρ αὐτοῖς ἦσθα, κοῦτις ἐλπίς ἦν
 σοῦ κατθανόντος ἄλλα φιτύσειν τέκνα.
 καὶ γὼ τ' ἂν ἔζων καὶ σὺ τὸν λοιπὸν χρόνον, 295
 κούκ ἂν μονωθείς σῆς δάμαρτος ἔστερες
 καὶ παῖδας ὠρφάνευες. ἀλλὰ ταῦτα μὲν
 θεῶν τις ἐξέπραξεν ὥσθ' οὕτως ἔχειν.

and makes known her dying wishes as regards her two children.

εἶεν· σὺ νῦν μοι τῶνδ' ἀπόμνησαι χάριν·
 [sadly.] αἰτήσομαι γάρ σ' ἀξίαν μὲν οὔποτε 300
 ψυχῆς γὰρ οὐδὲν ἐστὶ τιμιώτερον·
 δίκαια δ', ὡς φήσεις σὺ· τοῖσδε γὰρ φιλεῖς
 οὐχ ἦσσον ἢ ἔγω παῖδας, εἴπερ εὖ φρονεῖς·
 τούτους ἀνάσχου δεσπότης τρέφων δόμων,
 καὶ μὴ ἰσιγύμης τοῖσδε μητρὶνὰ τέκνοις, 305
 ἥτις κακίων οὐσ' ἐμοῦ γυνὴ φθόνῳ
 τοῖς σοῖσι κἀμοῖς παισὶ χεῖρα προσβαλεῖ.
 μὴ δῆτα δράσης ταῦτά γ', αἰτοῦμαί σ' ἐγώ.
 ἐχθρὰ γὰρ ἢ ἰπιούσα μητρὶνὰ τέκνοις
 τοῖς πρόσθ', ἐχίδνης οὐδὲν ἡπιωτέρα. 310
 καὶ παῖς μὲν ἄρσιν πατέρ' ἔχει πύργον
 μέγαν, [turning to her daughter.]
 σὺ δ' ὦ τέκνον μοι, πῶς κορευθήσῃ καλῶς,
 τοίας τυχοῦσα συζύγου τῷ σῷ πατρί;
 μή σοί τιν' αἰσχροῖαν προσβαλοῦσα κληδὸνα
 ἥβης ἐν ἀκμῇ σοὺς διαφθείρῃ γάμους. 316
 οὐ γάρ σε μήτηρ οὔτε νυμφεύσει ποτέ

οὔτ' ἐν τόκοισι τοῖσι σοῖσι θαρσυνεῖ
 παροῦς', ἵν' οὐδὲν μητρὸς εὐμενέστερον.
 δεῖ γὰρ θανεῖν με· καὶ τόδ' οὐκ ἐς αὔριον 320
 οὐδ' εἰς τρίτην μοι μὴν ἐσέρχεται κακόν,
 ἀλλ' αὐτίκ' ἐν τοῖς μηκέτ' οὔσι λέξομαι.
 χαίροντες εὐφραίνοισθε· καὶ σοὶ μέν, πόσι,
 γυναῖκ' ἀρίστην ἔστι κομπάσαι λαβεῖν,
 ὑμῖν δέ, παῖδες, μητρὸς ἐκπεφυκέναι. 325

[falls back, exhausted, on the litter.]

ΧΟΡ. θάρσει· πρὸ τούτου γὰρ λέγειν οὐχ ἄζομαι·
 δράσει τάδ', εἴπερ μὴ φρενῶν ἀμαρτάνει.

Admetus declares his resolve never to marry again ;

ΑΔ. [deeply affected.] ἔσται τάδ' ἔσται, μὴ τρέσης·
 ἐπεὶ σ' ἐγὼ
 καὶ ζῶσαν εἶχον καὶ θανούσ' ἐμὴ γυνή
 μόνη κεκλήσει, κοῦτις ἀντὶ σοῦ πρῶτε 330
 τόνδ' ἄνδρα νύμφη Θεσσαλὶς προσφθέγγε-
 ξεται.

οὐκ ἔστιν οὕτως οὔτε πατρὸς εὐγενοῦς
 οὔτ' εἶδος ἄλλως εὐπρεπῆς οὔτω γυνή.
 ἅλις δὲ παίδων· τῶνδ' ὄνησιν εὐχομαι
 θεοῖς γενέσθαι· σοῦ γὰρ οὐκ ὠνήμεθα. 335

he will mourn Alcestis all his life long.

οἶσω δὲ πένθος οὐκ ἐτήσιον τὸ σόν,
 ἀλλ' ἔστ' ἂν αἰὼν οὐμὸς ἀντέχη, γύναι,
 στρυγῶν μὲν ἢ μ' ἔτικτεν, ἐχθαίρων δ' ἐμὸν
 πατέρα· λόγῳ γὰρ ἦσαν οὐκ ἔργῳ φίλοι.

σὺ δ' ἀντιδοῦσα τῆς ἐμῆς τὰ φίλτατα 340
 ψυχῆς μ' ἔσωσας. ἄρά μοι στένειν πάρα
 τοιῶσδ' ἁμαρτάνοντι συζύγου σέθεν :
 παύσω δὲ κώμους συμποτῶν θ' ὁμιλίας
 στεφάνους τε μοῦσάν θ' ἣ κατεῖχ' ἐμούς
 δόμους.



THE LIBYAN FLUTE. (From a vase-painting.)

οὐ γάρ ποτ' οὔτ' ἂν βαρβίτου θίγοιμ' ἔτι 345
 οὔτ' ἂν φρέν' ἐξαίροιμι πρὸς Λίβυν λακεῖν
 αὐλόν· σὺ γάρ μοι τέρψιν ἐξείλου βίου.

He will have a statue of her made ; this will comfort him somewhat in his grief.

σοφῇ δὲ χειρὶ τεκτόνων δέμας τὸ σὸν
 εἰκασθὲν ἐν λέκτροισιν ἐκταθήσεται,

ὧ̄ προσπεσούμαι καὶ περιπτύσσων χέρας 350
 ὄνομα καλῶν σὸν τὴν φίλην ἐν ἀγκάλαις
 δόξω γυναῖκα καίπερ οὐκ ἔχων ἔχειν,—
 ψυχρὰν μὲν, οἶμαι, τέρψιν, ἀλλ' ὅμως
 βάρος
 ψυχῆς ἀπαντλοῖην ἄν· ἐν δ' ὀνείρασι
 φοιτῶσά μ' εὐφραίνοις ἄν. ἡδὺ γὰρ
 φίλους 355
 κὰν νυκτὶ λεύσσειν, ὄντιν' ἂν παρῇ χρόνον.

Husband and wife shall be reunited at last—in death.

εἰ δ' Ὀρφέως μοι γλῶσσα καὶ μέλος παρῇν,
 ὥστ' ἢ κόρην Δήμητρος ἢ κείνης πόσιν
 ὕμνοισι κηλήσαντά σ' ἐξ Ἄιδου λαβεῖν,
 κατῆλθον ἄν, καί μ' οὔθ' ὁ Πλούτωνος
 κύων 360

οὔθ' οὐπὶ κώπῃ ψυχοπομπὸς ἂν γέρων
 ἔσχον, πρὶν εἰς φῶς σὸν καταστήσai βίον.
 ἀλλ' οὖν ἐκείσε προσδόκα μ', ὅταν θάνω,
 καὶ δῶμ' ἐτοίμαζ', ὥς συνοικήσουσά μοι.
 ἐν ταῖσιν αὐταῖς γάρ μ' ἐπισκήψω κέδροις 365
 σοὶ τούσδε θεῖναι πλευρά τ' ἐκτεῖναι πέλας
 πλευροῖσι τοῖς σοῖς· μηδὲ γὰρ θανὼν ποτε
 σοῦ χωρὶς εἶην τῆς μόνης πιστῆς ἐμοί.

ΧΟΡ. καὶ μὴν ἐγὼ σοι πένθος ὥς φίλος φίλῳ
 λυπρὸν συνοίσω τῇσδε· καὶ γὰρ ἄξία. 370

The last words of the dying Alcestis.

ΑΛ. ὦ παῖδες, αὐτοὶ δὴ τάδ' εἰσηκούσατε
 πατρὸς λέγοντος μὴ γαμεῖν ἄλλην τινά

γυναῖκ' ἐφ' ὑμῖν μὴδ' ἀτιμάσειν ἐμέ.

ΑΔ. καὶ νῦν δέ φημι. καὶ τελευτήσω τάδε.

ΑΛ. ἐπὶ τοῖσδε παῖδας χειρὸς ἐξ ἐμῆς δέχου. 375

ΑΔ. [*taking the two children by the hand.*] δέχομαι
φίλον γε δῶρον ἐκ φίλης χειρός.

ΑΛ. σύ νυν γενοῦ τοῖσδ' ἀντ' ἐμοῦ μήτηρ τέκνοις.

ΑΔ. πολλή μ' ἀνάγκη σοῦ γ' ἀπεστερημένοις.

ΑΛ. [*with a passionate cry.*] ὦ τέκν', ὅτε ζῆν χρῆν
μ', ἀπέρχομαι κάτω.

ΑΔ. οἴμοι, τί δράσω δῆτα σοῦ μονούμενος; 380

ΑΛ. χρόνος μαλάξει σ'. οὐδέν ἐσθ' ὁ κατθανών.

ΑΔ. ἄγου με σὺν σοὶ πρὸς θεῶν ἄγου κάτω.

ΑΛ. ἀρκούμεν ἡμεῖς οἱ προθνήσκοντες σέθεν.

ΑΔ. ὦ δαῖμον, οἷας συζύγου μ' ἀποστερεῖς.

ΑΛ. καὶ μὴν σκοτεινὸν ὄμμα μου βαρύνεται. 385

ΑΔ. ἀπωλόμην ἄρ', εἴ με δὴ λείψεις, γύναι.

ΑΛ. [*growing gradually weaker.*] ὥς οὐκέτ' οὔσαν
οὐδὲν ἂν λέγοις ἐμέ.

ΑΔ. ὄρθου πρόσωπόν, μὴ λίπῃς παῖδας σέθεν.

ΑΛ. οὐ δῆθ' ἐκουσά γ', ἀλλὰ χαίρετ', ὦ τέκνα.

ΑΔ. βλέψον πρὸς αὐτοὺς βλέψον. ΑΛ. οὐδέν
εἰμ' ἔτι. 390

ΑΔ. τί δρᾶς; προλείπεις; ΑΛ. χαῖρ'. [*She dies.*]

ΑΔ. ἀπωλόμην τάλας.

ΧΟΡ. βέβηκεν, οὐκέτ' ἔστιν Ἀδμήτου γυνή.

ΕΥΜΗΛΟΣ.

Eumelus bewails his own and his sister's lot in thus early losing their mother.

ἰὼ μοι τύχας. μαῖα δὴ κάτω στρ.
βέβακεν, οὐκέτ' ἔστιν, ὦ
πάτερ, ὑφ' ἀλίῳ. 395



THE DEATH OF ALCESTIS. (From a bas-relief on a sarcophagus.)

προλιπούσα δ' ἄμὸν βίον
ὠρφάνισεν τλάμων.
ἴδε γὰρ ἴδε βλέφαρον
καὶ παρατόνους χέρας.

ὑπάκουσον ἄκουσον, ὦ μᾶτερ, ἀντιάζω σ'· 400

ἐγὼ σ', ἐγὼ, μᾶτερ,

σὸς ποτὶ σοῖσι πίτνων στόμασιν νεοσσός.

ΑΔ. τὴν οὐ κλύουσαν οὐδ' ὀρώσαν· ὥττ' ἐγὼ
καὶ σφὼ βαρεῖα συμφορᾷ πεπλήγμεθα. 405

ΕΥ. νέος ἐγὼ, πάτερ, λείπομαι φίλας αἰτ.
μονόστολός τε ματρός· ὦ

σχέτλια δὴ παθὼν

ἐγὼ ἔργα τλάμων· σύ τε,

σύγκασί μοι κούρα,

410

ὅσα κακά μοι συνέτλας·

* * * * ὦ πάτερ,

ἀνόνατ' ἀνόνατ' ἐνύμφευσας, οὐδὲ γήρως

ἔβας τέλος σὺν τᾷδ'·

οἰχομένας δὲ σοῦ, μᾶτερ, ὅλωλεν οἶκος. 415

ΧΟΡ. Ἄδμητ', ἀνάγκη τάσδε συμφορὰς φέρειν·
οὐ γάρ τι πρῶτος οὐδὲ λοίσθιος βροτῶν
γυναικὸς ἐσθλῆς ἡμπλακες· γίγνωσκε δὲ
ὥς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται.

Admetus' proclamation to his subjects.

ΑΔ. ἐπίσταμαί γε κοῦκ ἄφνω κακὸν τόδε 420
προσέπτατ'· εἰδὼς δ' αὖτ' ἐτειρόμην πάλαι.

ἄλλ' ἐκφορὰν γὰρ τοῦδε θήσομαι νεκροῦ,

πάρεστε καὶ μένοντες ἀντηχήσατε

παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ.

πᾶσιν δὲ Θεσσαλοῖσιν ὧν ἐγὼ κρατῶ 425

πένθους γυναικὸς τῆσδε κοινοῦσθαι λέγω

κουρᾷ ξυρήκει καὶ μελαγχίμοις πέπλοις·

τέθριππά θ' οἱ ζεύγνυσθε καὶ μονάμπυκας
 πώλους, σιδήρῳ τέμνετ' αὐχένων φόβην.
 αὐλῶν δὲ μὴ κατ' ἄστυ, μὴ λύρας κτύπος 430
 ἔστω σελήνας δώδεκ' ἐκπληρουμένης·
 οὐ γάρ τιν' ἄλλον φίλτερον θάψω νεκρὸν
 τοῦδ' οὐδ' ἀμείνον' εἰς ἔμ'. ἀξία δέ μοι
 τιμᾶν, ἐπεὶ τέτληκεν ἀντ' ἐμοῦ θανεῖν.

[The dead ALCESTIS is borne on her litter into the palace;
 her body is followed by ADMETUS, with bowed head,
 and by the weeping children.]



FOUR-HORSED CHARIOT. (From a terra-cotta lamp, and other sources.)

Death has taken away the noblest of women ;

XOP. ὦ Πελίου θύγατερ, στρ. 435
 χαίρουσά μοι εἰν Ἀίδα δόμοισιν
 τὸν ἀνάλιον οἶκον οἰκετεύοις.
 ἴστω δ' Ἀίδας ὁ μελαγχαίτας θεὸς ὅς τ'
 ἐπὶ κώπα

πηδαλίῳ τε γέρων
 νεκροπομπὸς ἵζει,
 πολὺ δὴ πολὺ δὴ γυναῖκ' ἀρίσταν
 λίμναν Ἀχεροντίαν πορεύ-
 σας ἐλάτα δικώπῳ.

440



HERMES AND DEATH CONDUCTING ALCESTIS TO THE UNDER-WORLD.
 (From a bas-relief on a column of Ephesus.)

her praises will oft be celebrated.

πολλά σε μουσοπόλοι ἀντ. 445
 μέλψουσι καθ' ἐπτάτονον τ' ὀρείαν
 χέλυν ἔν τ' ἀλύροις κλέοντες ὕμνοις,

Σπάρτα κυκλὰς ἀνίκα Καρνείου περινίσ-
 σεται ὥρα
 μηνὸς ἀειρομένας
 παννύχου σελάνας,
 λιπαραιῖσί τ' ἐν ὀλβίαις Ἀθάναις.
 τοίαν ἔλιπες θανούσα μολ-
 πὰν μελέων ὑοιδοῖς.

450



A BARD. (From a vase-painting in the British Museum.)

Such devotion demands from her husband unfaltering faithfulness to her memory.

εἴθ' ἐπ' ἐμοὶ μὲν εἴη,
 δυναίμαν δέ σε πέμψαι
 φάος ἐξ Ἀίδα τεράμνων
 Κωκυτοῦ τε ῥέεθρων
 ποταμία νερτέρᾳ τε κώπᾳ.

στρ. 455

συ γάρ, ὦ σὺ μόνα, ὦ φίλα γυναικῶν, 460
σὺ τὸν αὐτᾶς

ἔτλας πόσιν ἀντὶ σᾶς ἀμείψαι
ψυχᾶς ἐξ' Αἶδα. κούφα σοι
χθὼν ἐπάνωθε πέσοι, γίγναι. εἰ δέ τι 463
καινὸν ἔλοιτο λέχος πόσις, ἦ μάλ' ἂν ἔμοιγ'
ἂν εἶη

σττυγηθεῖς τέκνοις τε τοῖς σοῖς. 465
ματέρος οὐ θελούσας ἀντ.

πρὸ παιδὸς χθονὶ κρύψαι
δέμας, οὐδὲ πατρὸς γεραιοῦ,
* * * * *
ὃν ἔτεκον δ', οὐκ ἔτλαν ρύεσθαι
σχετλίῳ, πολιὰν ἔχοντε χαίταν. 470
σὺ δ' ἐν ἥβῃ

νέα προθανοῦσα φωτὸς οἶχει.
τοιαύτας εἶη μοι κῦρσαι
συν᾽ οὐάδος φιλίας ἀλόχου· τοῦτο γὰρ
ἐν βιότῳ σπάνιον μέρος· ἦ γὰρ ἂν ἔμοιγ'
ἄλυπος

δι' αἰῶνος ἂν ξυνείη. 475

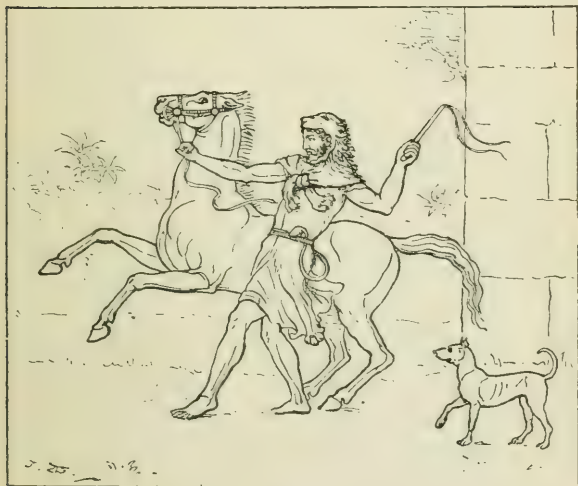
[Enter HERACLES, with his club and lion's skin. He addresses the CHORUS in a cheery fashion.]

ΗΡΑΚΛΗΣ.

A parley. The Chorus enquire on what fresh errand Heracles is bound.

Ξέροι, Φεραίᾳς τῇσδε κωμῆται χθονός,
Ἄδμητον ἐν δόμοισιν ἄρα κιγχαίνω :

- ΧΟΡ. ἔστ' ἐν δόμοισι παῖς Φέρητος, Ἡράκλεις.
 ἄλλ' εἰπὲ χρεῖα τίς σε Θεσσαλῶν χθόνα
 πέμπει, Φεραῖον ἄστν προσβῆναι τόδε. 480
- ΗΡ. Τυρινθίῳ πράσσω τιν' Εὐρυσθεῖ πόνον.
- ΧΟΡ. καὶ ποῖ πορεύει; τῷ συνέζευξαι πλάνῳ;



HERACLES WITH A HORSE. (From vase-paintings and a bas-relief in the British Museum.)

- ΗΡ. Θρηκὸς τέτρωρον ἄρμα Διομήδους μέτα.
- ΧΟΡ. πῶς οὖν δυνήσει; μὼν ἄπειρος εἰ ξένου;
- ΗΡ. ἄπειρος· οὐπω Βιστόνων ἦλθον χθόνα. 485
- ΧΟΡ. οὐκ ἔστιν ἵππων δεσπόσαι σ' ἄνευ μάχης.

HP. ἀλλ' οὐδ' ἀπειπεῖν τοὺς πόνοὺς οἶόν τ' ἐμοί.

XOP. κτανὼν ἄρ' ἤξεις ἢ θανὼν αὐτοῦ μενεῖς.

HP. [*with unmixed cheerfulness.*] οὐ τόνδ' ἀγῶνα πρῶτον ἀνδράμοιμ' ἐγώ.

XOP. τί δ' ἀνδράμοιμ' ἀγῶνα δεσπότην πλέον λάβοις ; 490

I go, says the Hero, to win the steeds of Diomed.

HP. πώλους ἀπάξω κοιράνῳ Τυρυνθίῳ.

XOP. οὐκ εὐμαρὲς χαλινὸν ἐμβαλεῖν γνάθοις.

HP. [*in a tone of casual indifference.*] εἰ μὴ γε πῦρ πνέουσι μυκτῆρων ἄπο.

XOP. ἀλλ' ἄνδρας ἄρταμοῦσι λαιψηραῖς γνάθοις.

HP. θηρῶν ὀρείων χόρτον, οὐχ ἵππων λέγεις. 495

XOP. φάττας ἴδοις ἀνδράσιν πεφυρμένας.

HP. τίος δ' ὁ θρέψας παῖς πατρός κομπάζεται ;

XOP. Ἄρεος, ζαχρύσου Θρηκίας πέλτης ἀναξ.

HP. καὶ τόνδε τοῦμοῦ δαίμονος πόνον λέγεις,

σκληρὸς γὰρ αἰεὶ καὶ πρὸς αἵπος ἔρχεται, 500

εἰ χρεὶ με παισὶν οὗς Ἄρης ἐγείνατο

μάχην συνάψαι, πρῶτα μὲν Λυκάονι,

αὐτὸς δὲ Κύνῳ, τόνδε δ' ἔρχομαι τρίτον

ἀγῶνα πώλοισι δεσπότην τε συμβαλῶν.

ἀλλ' οὐτὶς ἔστιν ὅς τὸν Ἀλκμήνης γόνον 505

τρέσαντα χεῖρα πολεμίαν ποτ' ὄψεται.

XOP. καὶ μὴν ὅδ' αὐτὸς τῆσδε κοίρανος χθονὸς

Ἀδμητος ἔξω δωμάτων πορεύεται.

[Enter ADMETUS from the palace, with head shorn as a mark of grief.]

Admetus explains to Heracles that the house is in mourning 'for a woman.'

ΑΔ. χαῖρ', ὦ Διὸς παῖ Περσέως τ' ἀφ' αἵματος.

ΗΡ. Ἀδμητε, καὶ σὺ χαῖρε, Θεσσαλῶν ἄναξ. 510

ΑΔ. θέλοιμ' ἄν· εὖνουν δ' ὄντα σ' ἐξεπίσταμαι.

ΗΡ. τί χρῆμα κουρᾷ τῇδε πενθίμῳ πρέπεις ;

ΑΔ. θάπτειν τιν' ἐν τῇδ' ἡμέρᾳ μέλλω νεκρόν.

ΗΡ. ἀπ' οὖν τέκνων σὼν πημονὴν εἶργοι θεός.

ΑΔ. ζῶσιν κατ' οἴκους παῖδες οὓς ἔφυσ' ἐγώ. 515

ΗΡ. πατήρ γε μὴν ὠραίος, εἶπερ οἷχεται.

ΑΔ. κακείνος ἔστι χή τεκοῦσά μ', Ἡράκλεις.

ΗΡ. οὐ μὴν γυνή γ' ὄλωλεν Ἀλκηστις σέθεν ;

ΑΔ. διπλοῦς ἐπ' αὐτῇ μῦθος ἔστι μοι λέγειν.

ΗΡ. πότερα θανούσης εἶπας ἢ ζώσης πέρι ; 520

ΑΔ. ἔστιν τε κούκέτ' ἔστιν, ἀλγύνει δέ με.

ΗΡ. οὐδέν τι μᾶλλον οἶδ'· ἄσημα γὰρ λέγεις.

ΑΔ. οὐκ οἶσθα μοίρας ἧς τυχεῖν αὐτὴν χρέων ;

ΗΡ. οἶδ' ἀντὶ σοῦ γε κατθανεῖν ὑφειμένην.

ΑΔ. πῶς οὖν ἔτ' ἔστιν, εἶπερ ἦνεσεν τάδε ; 525

ΗΡ. ᾧ, μὴ πρόκλαι' ἄκοιτιν, εἰς τόδ' ἀμβαλοῦ.

ΑΔ. τέθνηχ' ὁ μέλλων, κούκέτ' ἔσθ' ὁ κατθανών.

ΗΡ. χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται.

ΑΔ. σὺ τῇδε κρίνεις, Ἡράκλεις, κείνη δ' ἐγώ.

ΗΡ. τί δῆτα κλαίεις ; τίς φίλων ὁ κατθανών ; 530

ΑΔ. γυνή· γυναικὸς ἀρτίως μεμνήμεθα.

ΗΡ. ὀθνεῖος ἢ σοὶ συγγενὴς γεγῶσά τις ;

ΑΔ. ὀθνεῖος, ἄλλως δ' ἦν ἀναγκαία δόμοις.

HP. πῶς οὖν ἐν οἴκοις σοῖσιν ὄλεσεν βίον ;

ΑΔ. πατὴρ θανόντος ἐνθάδ' ὠρφανεύετο. 535

Heracles, after an expression of regret, proposes to seek hospitality elsewhere ;

HP. φεῦ.

εἴθ' ἡΐρομέν σ', Ἄδμητε, μὴ λυπούμενον.

ΑΔ. ὥς δὴ τί δράσων τόινδ' ὑπορράπτεις λόγον ;

HP. ξένων πρὸς ἄλλων ἐστίαν πορεύσομαι.

ΑΔ. οὐκ ἔστιν, ὦναξ· μὴ τοσόνδ' ἔλθοι κακόν.

HP. λυπουμενοῖς ὀχληρός, εἰ μόλοι, ξένος. 540

ΑΔ. τεθνῆσιν οἱ θανόντες· ἀλλ' ἴθ' εἰς δόμους.

HP. αἰσχροὺν παρὰ κλαίουσι θοινᾶσθαι φίλοις.

ΑΔ. χωρὶς ξενῶνές εἰσιν οἱ σ' ἐσάξομεν.

HP. μέθες με, καί σοι μυρίαν ἔξω χάριν.

but Admetus will not hear of this.

ΑΔ. οὐκ ἔστιν ἄλλου σ' ἀνδρὸς ἐστίαν μολεῖν. 545

[*summoning one of the retainers.*]

ἡγοῦ σὺ τῷδε δωμάτων ἐξωπίους

ξενῶνας οἷξας, τοῖς τ' ἐφ'esτῶσιν φράσον

σίτων παρεῖναι πλῆθος· εὐ δὲ κλήσατε

[*To his slaves.*]

θύρας μεσαύλους· οὐ πρόπειι θοινωμένους

κλύειν στεναγμῶν οὐδὲ λυπεῖσθαι ξένους. 550

[*Heracles is escorted off into the palace.*]

Amazement of the Chorus. Admetus endeavours to justify his conduct.

XOP. τί δρᾶς ; τοιαύτης συμφορᾶς προσκειμένης,

Ἄδμητε, τολμᾶς ξενοδοκεῖν ; τί μῶρος εἶ :

ΑΔ. ἀλλ' εἰ δόμων σφε καὶ πόλεως ἀπήλασα
 ξένον μολόντα, μᾶλλον ἂν μ' ἐπήνεσας ;
 οὐ δῆτ', ἐπεὶ μοι συμφορὰ μὲν οὐδὲν ἂν 555
 μείων ἐγίγνετ', ἀξινώτερος δ' ἐγώ.

καὶ πρὸς κακοῖσιν ἄλλο τοῦτ' ἂν ἦν κακόν,
 δόμους καλεῖσθαι τοὺς ἐμοὺς κακοξένους.
 αὐτὸς δ' ἀρίστου τοῦδε τυγχάνω ξένου,
 ὅταν ποτ' Ἄργους διψίαν ἔλθω χθόνα. 560

ΧΟΡ. πῶς οὖν ἔκρυπτες τὸν παρόντα δαίμονα,
 φίλου μολοίντος ἀνδρός. ὥς αὐτὸς λέγεις ;

ΑΔ. οὐκ ἂν ποτ' ἠθέλησεν εἰσελθεῖν δόμους,
 εἰ τῶν ἐμῶν τι πημάτων ἐγνώρισε.
 καὶ τῷ μέν. οἶμαι, δρῶν τάδ' οὐ φρονεῖν
 δοκῶ, 565

οὐδ' αἰνέσει με· τὰμὰ δ' οὐκ ἐπίσταται
 μέλαθρ' ἀπωθεῖν οὐδ' ἀτιμάζειν ξένους.

[Exit ADMETUS.]

The Chorus praise the far-famed home of Admetus.

ΧΟΡ. ὦ πολύξεινος καὶ ἐλεύθερος ἀνδρὸς αἰεὶ ποτ'
 οἶκος, στρ.

σέ τοι καὶ ὁ Πύθιος εὐλύρας Ἀπόλλων 570
 ἠξίωσε ναίειν,

ἔτλα δὲ σοῖσι μηλονόμας

ἐν νομοῖς γενέσθαι,

δοχμῖαν διὰ κλιτύων

βοσκήμασι σοῖσι συρίζων

ποιμνίτας ὑμεναίους. 575

Is it not to his piety that he owes his great possessions?

σὺν δ' ἐποιμαίνοντο χαρᾷ μελέων βαλῖαι
 τε λύγκες, ἀντ.
 ἔβα δὲ λιποῦσ' Ὀθρυος νάπαν λεόντων 580
 ἁ δαφρινὸς ἴλα·



PASTORAL SCENE. (From the Vatican Vergil, and vase-paintings.)

χόρευσε δ' ἀμφὶ σὰν κιθάραν,
 Φοῖβε, ποικιλόθριξ
 νεβρὸς ὑψικόμων πέρα
 βαίνουσ' ἐλατᾶν σφυρῶ κούφῳ,
 χαίρουσ' εὖφροني μολπᾷ.

τοιγὰρ πολυμηλοτάταν στρ.
 ἐστίαν οἰκῇ παρὰ καλλίναον
 Βοιβίαν λίμναν· ἀρότοις δὲ γυνᾶν 590
 καὶ πεδίων δαπέδοις
 ὄρον ἀμφὶ μὲν ἀελίου κνεφαίαν
 ἰππόστασιν αἰθέρα τὰν Μολοσσῶν ὀρέων
 τίθεται,
 πόντιον δ' Αἰγαῖον ἐπ' ἀκτᾶν 595
 ἀλιμένου Πηλίου κρατύνει.

Even in the hour of mourning Admetus does not forget the obligations of hospitality.

καὶ νῦν δόμον ἀμπετάσας ἀντ.
 δέξατο ξεῖνον νοτερῷ βλεφάρῳ,
 τᾶς φίλας κλαίων ἀλόχου νέκυν ἐν
 δώμασιν ἀρτιθανῇ· 600
 τὸ γὰρ εὐγενὲς ἐκφέρεται πρὸς αἰδῶ.
 ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἔνεστιν σοφίας.
 ἄγαμαι·
 πρὸς δ' ἐμᾷ ψυχᾷ θράσος ἦσται
 θεοσεβῇ φῶτα κεδνὰ πράξειν. 605

[*Re-enter ADMETUS followed by the funeral procession.*]

ΑΔ. ἀνδρῶν Φεραίων εὐμενῆς παρουσία,
 νέκυν μὲν ἤδη πάντ' ἔχοντα πρόσπολοι
 φέρουσιν ἄρδην εἰς τάφον τε καὶ πυράν·
 ὑμεῖς δὲ τὴν θανούσαν, ὡς νομίζεται,
 προσείπατ' ἐξιούσαν ὑστάτην ὁδόν. 610
 ΧΟΡ. καὶ μὴν ὀρῶ σὸν πατέρα γηραιῷ ποδὶ

στείχοντ', ὀπαδούς τ' ἐν χεροῖν δάμαρτι σῇ
κόσμον φέροντας, νερτέρων ἀγάλματα.

[*Enter PHERES, with attendants, bringing offerings for the dead.*]

ΦΕΡΗΣ.

I am here, says Pheres, to sympathize with you in your loss.

ἦκω κακοῖσι σοῖσι συγκάμνων, τέκνον·
ἐσθλῆς γάρ (οὐδεὶς ἀντερεῖ) καὶ σώφρονος 615
γυναικὸς ἡμάρτηκας. ἀλλὰ ταῦτα μὲν
φέρειν ἀνάγκη καί περ ὄντα δύσφορα.
δέχου δὲ κόσμον τόνδε, καὶ κατὰ χθονὸς
ἵτω· τὸ ταύτης σῶμα τιμᾶσθαι χρεών,
ἥ τις γε τῆς σῆς προύθανε ψυχῆς, τέκνον, 620
καί μ' οὐκ ἄπαιδ' ἔθηκεν οὐδ' εἶασε σου
στερέντα γήρα πειθίμῳ καταφθίνειν,
πάσαις δ' ἔθηκεν εὐκλεέστερον βίον
γυναιξίν, ἔργον τλᾶσα γενναῖον τόδε.

[*PHERES turns to address the corpse, as it lies, draped, upon the bier.*]

ὦ τόνδε μὲν σώσασ', ἀναστήσασα δὲ 625
ἡμᾶς πίτνοντας, χαῖρε, κὰν Ἄιδου δόμοις
εὖ σοι γένοιτο. φημὶ τοιούτους γάμους
λύειν βροτοῖσιν, ἢ γαμεῖν οὐκ ἄξιον.

Admetus replies by taunting his father with cowardice in being unwilling to die for him.

ΑΔ. οὔτ' ἠλθες εἰς τόνδ' ἐξ ἐμοῦ κληθεὶς τάφον,
οὔτ' ἐν φίλοισι σὴν παρουσίαν νέμω. 630

κόσμον δὲ τὸν σὸν οὔποθ' ἤδ' ἐνδύσεται·
 οὐ γάρ τι τῶν σῶν ἐνδεὴς ταφήσεται.
 τότε ξυναλγεῖν χρῆν σ' ὅτ' ὠλλύμην ἐγώ.
 σὺ δ' ἐκποδὼν στὰς καὶ παρεῖς ἄλλω θανεῖν
 νέω γέρων ὦν, τόνδ' ἀποιμώξει νεκρόν ; 635
 ἔδειξας εἰς ἔλεγχον ἐξελθὼν ὅς εἶ, 640
 καί μ' οὐ νομίζω παῖδα σὸν πεφυκέναι.
 ἦ τάρτα πάντων διαπρέπεις ἀψυχία,
 ὅς τηλικόσδ' ὦν κἀπὶ τέρμ' ἦκων βίου
 οὐκ ἠθέλησας οὐδ' ἐτόλμησας θανεῖν
 τοῦ σοῦ πρὸ παιδός. ἀλλὰ τήνδ' εἰάσατε 645
 γυναικ' ὀθνεῖαν, ἣν ἐγὼ καὶ μητέρα
 πατέρα τ' ἂν ἐνδίκως ἂν ἡγοίμην ἐμοί.
 καίτοι καλόν γ' ἂν τόνδ' ἀγῶν' ἡγωνίσω
 τοῦ σοῦ πρὸ παιδὸς κατθανών, βραχὺς δέ σοι
 πάντως ὁ λοιπὸς ἦν βιώσιμος χρόνος. 650

Considering Pheres' age, Admetus does not think it was much to ask.

καὶ μὴν ὅς' ἄνδρα χρὴ παθεῖν εὐδαίμονα 653
 πέπονθας· ἥβησας μὲν ἐν τυραννίδι,
 παῖς δ' ἦν ἐγὼ σοι τῶνδε διάδοχος θρόνων, 655
 ὥστ' οὐκ ἄτεκνος κατθανὼν ἄλλοις δόμον
 λείψειν ἔμελλες ὀρφανὸν διαρπάσαι.
 οὐ μὴν ἐρεῖς γέ μ' ὥς ἀτιμάζοντα σὸν
 γῆρας θανεῖν προύδωκας, ὅστις αἰδόφρων
 πρὸς σ' ἦ μάλιστα· κἀντὶ τῶνδ' ἐμοὶ χάριν 660
 τοιάνδε καὶ σὺ χή τεκοῦς' ἠλλαξάτην.
 τοιγὰρ φυτεύων παῖδας οὐκέτ' ἂν φθάνοις,

οἱ γηροβοσκήσουσι καὶ θανόντα σε
 περιστελοῦσι καὶ προθήσονται νεκρόν.
 οὐ γάρ σ' ἔγωγε τῇδε μὴ θάψω χερί· 665
 τέθνηκα γὰρ δὴ τοῦπὶ σ'· εἰ δ' ἄλλου τυχὼν
 σωτήρως ἀνγὰς εἰσορῶ, κείνου λέγω
 καὶ παῖδά μ' εἶναι καὶ φίλον γηροτρόφον.

Old men are insincere in praying for death.

μάτην ἄρ' οἱ γέροντες εὔχονται θανεῖν,
 γῆρας ψέγοντες καὶ μακρὸν χρόνον βίου· 670
 ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδ' εἰς βούλεται
 θνήσκειν, τὸ γῆρας δ' οὐκέτ' ἔστ' αὐτοῖς βαρύν.

ΧΟΡ. Ἄδμηθ', ἅλις γὰρ ἡ παροῦσα συμφορά,
 παῦσαι, πατρὸς δὲ μὴ παροξύνῃς φρένας.

ΦΕ. [*with bitter contempt in his tone.*] ὦ παῖ, τίν'
 αὐχεῖς, πότερα Λυδὸν ἢ Φρύγα 675
 κακοῖς ἐλαίνειν ἀργυρώνητον σέθεν;
 οὐκ οἶσθα Θεσσαλὸν με κατὰ Θεσσαλοῦ
 πατρὸς γεγῶτα γνησίως ἐλεύθερον;
 ἄγαν ὑβρίζεις, καὶ νεανίας λόγους
 ρίπτων ἐς ἡμᾶς οὐ βαλὼν οὕτως ἄπει. 680

Life is dear, even to the aged.

ἐγὼ δέ σ' οἴκων δεσπότην ἐγεινάμην
 κᾶθρεψ', ὀφείλω δ' οὐχ ὑπερθνήσκειν σέθεν·
 οὐ γὰρ πατρῶον τόνδ' ἐδεξάμην νόμον,
 παίδων προθνήσκειν πατέρας, οὐδ' Ἑλλη-
 νικόν.

σαντῷ γὰρ εἴτε δυστυχῆς εἴτ' εὐτυχῆς 685
 ἔφυς· ἃ δ' ἡμῶν χρῆν σε τυγχάνειν, ἔχεις.
 πολλῶν μὲν ἄρχεις, πολυπλέθρους δέ σοι
 γύας

λείψω· πατρὸς γὰρ ταῦτ' ἐδεξάμην πάρα.
 τί δῆτά σ' ἠδίκηκα; τοῦ σ' ἀποστερῶ:
 μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ
 σου. 690

χαίρεις ὁρῶν φῶς· πατέρα δ' οὐ χαίρειν
 δοκεῖς;

ἦ μὲν πολὺν γε τὸν κάτω λογίζομαι
 χρόνον, τὸ δὲ ζῆν μικρόν, ἀλλ' ὅμως γλυκύ.

As for the charge of cowardice, is Admetus quite the person to urge it?

σὺ γοῦν ἀναιδῶς διεμάχου τὸ μὴ θανεῖν,
 καὶ ζῆς παρελθὼν τὴν πεπρωμένην τύχην, 695
 ταύτην κατακτάς· εἴτ' ἐμὴν ἀψυχίαν
 λέγεις, γυναικὸς ᾧ κάκισθ' ἡσσημένος,
 ἢ τοῦ καλοῦ σοῦ προὔθανεν νεανίου;
 σοφῶς δ' ἐφηῦρες ὥστε μὴ θανεῖν ποτε,
 εἰ τὴν παροῦσαν κατθανεῖν πείσεις ἀεὶ 700
 γυναίχ' ὑπὲρ σοῦ· κᾶτ' ὄνειδίζεις φίλοις
 τοῖς μὴ θέλουσι δρᾶν τὰδ', αὐτὸς ὢν κακός;
 σίγα· νόμιζε δ'. εἰ σὺ τὴν σαντοῦ φιλεῖς
 ψυχὴν, φιλεῖν ἅπαντας· εἰ δ' ἡμᾶς κακῶς
 ἐρεῖς, ἀκούσει πολλὰ κού ψευδῇ κακά. 705

ΧΟΡ. πλείω λέλεκται νῦν τε καὶ τὸ πρὶν κακά·
 παῦσαι δέ, πρέσβυ, παῖδα σὸν κακορροθῶν.

ΑΔ. λέγ', ὥς ἐμοῦ λέξαντος· εἰ δ' ἀλγείς κλύων
τὰληθές, οὐ χρῆν σ' εἰς ἔμ' ἐξαμαρτάνειν.

ΦΕ. σοῦ δ' ἂν προθνήσκων μᾶλλον ἐξημάρ-
τανον. 710

ΑΔ. ταῦτόν γὰρ ἡβῶντ' ἄνδρα καὶ πρέσβυν
θανεῖν;

ΦΕ. ψυχῇ μιᾷ ζῆν, οὐ δυοῖν ὀφείλομεν.

ΑΔ. καὶ μὴν Διός γε μείζον' ἂν ζῶης χρόνον.

ΦΕ. ἄρᾱ γονεῦσιν οὐδὲν ἔκδικον παθῶν;

ΑΔ. μακροῦ βίου γὰρ ἡσθόμην ἐρῶντά σε. 715

ΦΕ. ἀλλ' οὐ σὺ νεκρόν γ' ἀντὶ σοῦ τόνδ'
ἐκφέρεις;

ΑΔ. σημεία τῆς σῆς γ', ᾧ κάκιστ', ἀψυχίας.

ΦΕ. οὔτοι πρὸς ἡμῶν γ' ὤλετ'. οὐκ ἐρεῖς τόδε.

ΑΔ. φεῦ·

εἴθ' ἀνδρὸς ἔλθοις τοῦδέ γ' εἰς χρεῖαν
ποτέ.

ΦΕ. [*scornfully*.] μνήστευε πολλάς, ὥς θάνωσι
πλείονες. 720

ΑΔ. σοὶ τοῦτ' ὄνειδος· οὐ γὰρ ἠθελες θανεῖν.

ΦΕ. φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ, φίλον.

ΑΔ. κακὸν τὸ λῆμα κοῦκ ἐν ἀνδράσιν τὸ σόν.

ΦΕ. οὐκ ἐγγελαῖς γέροντα βαστάζων νεκρόν.

ΑΔ. θανεῖ γε μέτοι δυσκλεῖς, ὅταν θάνῃς. 725

ΦΕ. κακῶς ἀκούειν οὐ μέλει θανόντι μοι.

ΑΔ. φεῦ φεῦ· τὸ γῆρας ὥς ἀναιδείας πλέων.

ΦΕ. ἦδ' οὐκ ἀναιδής· τήνδ' ἐφηῦρες ἄφρονα.

ΑΔ. ἄπελθε, καμὲ τόνδ' ἔα θάψαι νεκρόν.

Pheres' parting threat : Acastus will avenge Alcestis.

ΦΕ. [*preparing to go.*] ἄπειμι· θάψεις δ' αὐτὸς ὦν
αὐτῆς φονεύς, 730

δίκας τε δώσεις σοῖσι κηδεσταῖς ἔτι.

ἦ τάρ' Ἀκάστος οὐκέτ' ἔστ' ἐν ἀνδράσιν,

εἰ μή σ' ἀδελφῆς αἷμα τιμωρήσεται.

[*Exit PHERES.*]

Admetus forbids his parents the house.

ΑΔ. ἔρρων νυν αὐτὸς χή ξυνοικήσασά σοι
ἄπαιδε παιδὸς ὄντος, ὥσπερ ἄξιοι, 735
γηράσκετ'· οὐ γὰρ τῷδέ γ' εἰς ταῦτ' ὀνείδος
νεῖσθ'· εἰ δ' ἀπειπεῖν χρῆν με κηρύκων ὑπο
τὴν σὴν πατρώαν ἐστίαν, ἀπεῖπον ἄν.

[*To the mourners.*] ἡμεῖς δέ (τοὺν ποσὶν γὰρ
οἰστέον κακόν)

στείχωμεν, ὥς ἂν ἐν πυρᾷ θῶμεν νεκρόν. 740

[*The procession files sadly out.*]

ΧΟΡ. ἰὼ ἰώ. σχετλία τόλμης,
ὦ γενναία καὶ μέγ' ἀρίστη,
χαῖρε· πρόφρων σὲ χθονίός θ' Ἑρμῆς
Ἄιδης τε δέχοιτ'. εἰ δέ τι κακῇ
πλέον ἔστ' ἀγαθοῖς. τούτων μετέχουσ' 745
Ἄιδου νύμφη παρεδρεύοις.

[*Enter an old retainer from the palace.*]

Complaints of Heracles' noisy and unbecoming manners indoors.

ΘΕ. πολλοὺς μὲν ἤδη καπὸ παντοίας χθονὸς
ξένους μολόντας οἶδ' ἐς Ἀδμήτου δόμους,

οἷς δείπνα προύθηκ'· ἀλλὰ τοῦδ' οὔπω
ξένου

κακίον' εἰς τήνδ' ἐστίαν ἐδεξάμην. 750

ὃς πρῶτα μὲν πενθοῦντα δεσπότην ὁρῶν

εἰσηλθε κατόλμησ' ἀμείψασθαι πύλας.

ἔπειτα δ' οὔτι σωφρόνως ἐδέξατο

τὰ προστυχόντα ξένια, συμφορὰν μαθὼν,

ἀλλ' εἴ τι μὴ φέροιμεν, ὥτρυνεν φέρειν. 755

ποτῆρα δ' ἐν χείρεσσι κίσσινον λαβὼν

πίνει μελαίνης μητρὸς εὖζωρον μέθυ,

ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλόξ

οἴνου· στέφει δὲ κράτα μυρσίνης κλάδοις

ἄμουσ' ὑλακτῶν· δισσὰ δ' ἦν μέλη κλύειν. 760

Hence the sound of revelry mixed with that of mourning.

ὃ μὲν γὰρ ἦδε, τῶν ἐν Ἀδμήτου κακῶν

οὐδὲν προτιμῶν, οἰκέται δ' ἐκλαίομεν

δέσποιναν· ὄμμα δ' οὐκ ἐδείκνυμεν ξένῳ

τέγγοντες· Ἀδμητος γὰρ ᾧδ' ἐφίετο.

καὶ νῦν ἐγὼ μὲν ἐν δύμοισιν ἐστιῶ 765

ξένον, πανοῦργον κλῶπα καὶ ληστήν τινα,

ἣ δ' ἐκ δόμων βέβηκεν, οὐδ' ἐφespόμην

οὐδ' ἐξέτεινα χεῖρ', ἀποιμώζων ἐμὴν

δέσποιναν, ἣ μοι πᾶσί τ' οἰκέταισιν ἦν

μήτηρ· κακῶν γὰρ μυρίων ἐρρύετο, 770

ὀργὰς μαλάσσουσ' ἀνδρός. ἄρα τὸν ξένον

στυγῶ δικαίως, ἐν κακοῖς ἀφιγμένον;

[The door of the palace suddenly opens, and out comes HERACLES, flushed with drink, and with a wreath of flowers on his head. He greets the old retainer with noisy familiarity.]

Why these gloomy looks ?

HP. οὔτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις ;
οὐ χρὴ σκυθρωπὸν τοῖς ξένοις τὸν πρόσ-
πολον
εἶναι, δέχεσθαι δ' εὐπροσηγόρῳ φρενί. 775
σὺ δ' ἄνδρ' ἐταῖρον δεσπότην παρόνθ' ὄρων.
σττυγνῶ προσώπῳ καὶ συνωφρυνμένῳ
δέχει, θυραίου πῆματος σπουδὴν ἔχων.
δεῦρ' ἔλθ', ὅπως ἂν καὶ σοφώτερος γένη.
τὰ θνητὰ πράγματ' οἶδας ἢν ἔχει φύσιν ; 780
οἶμαι μὲν οὔ· πόθεν γάρ ; ἀλλ' ἀκούέ μου.

Death is the universal lot.

βροτοῖς ἅπασι κατθανεῖν ὀφείλεται,
οὐκ ἔστι θνητῶν ὅστις ἐξεπίσταται
τὴν αὔριον μέλλουσαν εἰ βιώσεται·
τὸ τῆς τύχης γὰρ ἀφανὲς οἱ προβήσεται, 785
κάστ' οὐ διδακτὸν οὐδ' ἀλίσκεται τέχνη.

'Carpe diem': let us eat and drink, for to-morrow we die.

ταῦτ' οὖν ἀκούσας καὶ μαθὼν ἐμοῦ πάρα,
εὐφραίνει σαντόν, πῖνε, τὸν καθ' ἡμέραν
βίον λογίζου σόν, τὰ δ' ἄλλα τῆς τύχης.
τίμα δὲ καὶ τὴν πλείστον ἠδίστην θεῶν 790

Κύπριν βροτοῖσιν· εἰμενὴς γὰρ ἡ θεός.
 τὰ δ' ἄλλ' ἔασον ταῦτα καὶ πιθοῦ λόγοις
 ἐμοῖσιν, εἴπερ ὀρθά σοι δοκῶ λέγειν·
 οἶμαι μὲν. οὐκουν τὴν ἄγαν λύπην ἀφείς
 πῖει μεθ' ἡμῶν τάσδ' ὑπερβαλὼν τύχας, 795
 στεφάνοις πυκασθεῖς; καὶ σάφ' οἶδ' ὀθούνεκα



WINE GENIUS WITH THE SCYPHUS, OR DRINKING-CUP, OF HERACLES.
 (From a Pompeian wall-painting.)

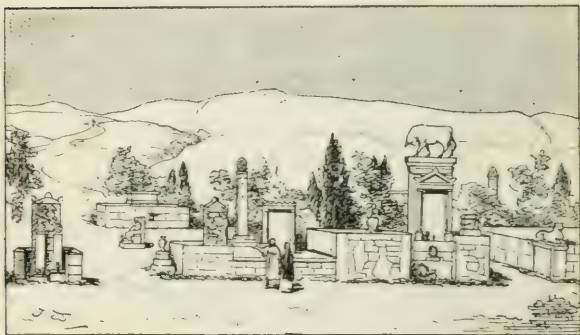
τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος τρόπου
 μεθορμιεῖ σε πίτυλος ἐμπесὼν σκύφου.
 ὄντας δὲ θνητοὺς θνητὰ καὶ φρονεῖν χρεῶν,
 ὥς τοῖς γε σεμνοῖς καὶ συνωφρυνωμένοις 800
 ἅπασιν ἐστίν, ὥς γ' ἐμοὶ χρῆσθαι κριτῇ,
 οὐ βίος ἀληθῶς ὁ βίος, ἀλλὰ συμφορά.

The truth is gradually revealed to the Hero.

- ΘΕ. ἐπιστάμεσθα ταῦτα· νῦν δὲ πράσσομεν
οὐχ οἷα κώμου καὶ γέλωτος ἄξια.
- ΗΡ. γυνὴ θυραῖος ἢ θανούσα· μὴ λίαν 805
πένθει· δόμων γὰρ ζῶσι τῶνδε δεσπότες.
- ΘΕ. [*in a surprised tone.*] τί “ζῶσιν”; οὐ κάτοιισθα
τὰν δόμοις κακά;
- ΗΡ. εἰ μὴ τι σός με δεσπότης ἐψεύσατο.
- ΘΕ. ἄγαν ἐκείνός ἐστ’ ἄγαν φιλόξενος. 809
- ΗΡ. μὼν ξυμφορὰν τιν’ οὔσαν οὐκ ἔφραζέ
μοι; 812
- ΘΕ. χαίρων ἴθι· ἡμῖν δεσποτῶν μέλει κακά. 813
- ΗΡ. [*thoroughly roused by the retainer’s words.*] ὅθ’ οὐ
θυραίων πημάτων ἄρχει λόγος.
- ΘΕ. οὐ γάρ τι κωμάζοντ’ ἂν ἡχθόμην σ’ ὁρῶν. 815
- ΗΡ. ἀλλ’ ἢ πέπονθα δεῖν ὑπὸ ξένων ἐμῶν;
- ΘΕ. οὐκ ἡλθες ἐν δέοντι δέξασθαι δόμοις.
- ΗΡ. οὐ χρῆν μ’ ὀθνείου γ’ οὔνεκ’ εὖ πάσχειν
νεκροῦ; 810
- ΘΕ. ἢ κάρτα μέντοι καὶ λίαν θυραῖος ἦν. 811
- ΗΡ. μὼν ἢ τέκνων τι φρουδον ἢ πατὴρ γέρων; 820
- ΘΕ. γυνὴ μὲν οὖν ὄλωλεν Ἀδμήτου, ξένη.
- ΗΡ. [*incredulously.*] τί φῆς; ἔπειτα δητὰ μ’ ἐξενί-
ζετε;
- ΘΕ. ἡδεῖτο γάρ σε τῶνδ’ ἀπώσασθαι δόμων.
- ΗΡ. ὦ σχέτλι’, οἷας ἤμπλακες ξυνάορου.
- ΘΕ. ἀπωλόμεσθα πάντες, οὐ κείνη μόνη. 825

The remorse of Heracles.

HP. ἀλλ' ἡσθόμην μὲν ὄμμι' ἰδὼν δακρυρροοῦν
 κουράν τε καὶ πρόσωπον· ἀλλ' ἔπειθέ με
 λέγων θυραῖον κῆδος εἰς τάφον φέρειν.
 βία δὲ θυμοῦ τάσδ' ὑπερβαλὼν πύλας
 ἔπινον ἀνδρὸς ἐν φιλοξένου δόμοις 830
 πράσσοντος οὕτω. κᾶτα κωμάζω κᾶρα



CEMETERY AT DIPYLON IN THE SUBURBS OF ATHENS.

στεφάνοις πυκασθείς; [*penitently laying
 aside his wreath.*] ἀλλὰ σοῦ τὸ μὴ
 φράσαι,
 κακοῦ τοσοῦτου δώμασιν προσκειμένον.
 ποῦ καὶ σφε θάπτει; ποῦ νιν εὐρήσω μολῶν;
 ΘΕ. ὀρθὴν παρ' οἶμον, ἢ 'πὶ Λάρισαν φέρει, 835
 τύμβον κατόψει ξεστὸν ἐκ προαστίου.
 [*Exit retainer.*]

[HERACLES soliloquizes.]

HP. ὦ πολλὰ τλάσα καρδία καὶ χεὶρ ἐμή,
 νῦν δείξον οἶον παῖδά σ' ἢ Τιρυνθία
 Ἑλεκτρύονος ἐγείνατ' Ἀλκμήνη Δί.
 δεῖ γάρ με σῶσαι τὴν θανούσαν ἀρτίως 840
 γυναῖκα κεῖς τόνδ' αὖθις ἰδρῦσαι δόμον
 Ἀλκηστιν, Ἀδμήτῳ θ' ὑπουργῆσαι χάριν.

I will rob Death instantly of his prey;

ἐλθὼν δ' ἄνακτα τὸν μελάμπεπλον νεκρῶν
 Θάνατον φυλάξω, καὶ νιν εὐρήσειν δοκῶ
 πίνοντα τύμβου πλησίον προσφαγμά-
 των. 845

κἄνπερ λοχαίας αὐτὸν ἐξ ἔδρας συθεῖς
 μάρψω, κύκλον δὲ περιβάλω χεροῖν ἐμαῖν,
 οὐκ ἔστιν ὅστις αὐτὸν ἐξαιρήσεται
 μογοῦντα πλευρά, πρὶν γυναῖκ' ἐμοὶ μεθῇ.

or else go to the Shadow-world, and bring Alcestis back
 to earth;

ἦν δ' οὖν ἀμάρτω τῇσδ' ἄγρας, καὶ μὴ
 μόλῃ 850

πρὸς αἵματηρὸν πέλανον, εἶμι τῶν κάτω
 Κόρης ἄνακτός τ' εἰς ἀνηλίους δόμους
 αἰτήσομαί τε· καὶ πέποιθ' ἄξειν ἄνω
 Ἀλκηστιν, ὥστε χερσὶν ἐνθεῖναι ξένου,

and so requite Admetus' nobly-shown hospitality.

ὅς μ' εἰς δόμους ἐδέξατ' οὐδ' ἀπήλασε, 855
 καίπερ βαρεῖα συμφορᾷ πεπληγμένος,
 ἔκρυπτε δ' ὦν γενναῖος, αἰδεσθεὶς ἐμέ.

τίς τοῦδε μᾶλλον Θεσσαλῶν φιλόξενος,
τίς Ἑλλάδ' οἰκῶν; τοιγὰρ οὐκ ἐρεῖ κακὸν
εὐεργετῆσαι φῶτα γενναῖος γεγώς. 860

[Return of ADMETUS from the funeral. His wild grief finds utterance.]

ΑΔ. ἰώ. στυγναὶ πρόσοδοι, στυγναὶ δ' ὕψεις
χήρων μελάθρων· ἰώ μοί μοι. αἰαῖ.
ποῖ βῶ; πᾷ στῶ; τί λέγω; τί δὲ μή;
πῶς ἂν ὀλοίμαν;
ἦ βαρυδαίμονα μήτηρ μ' ἔτεκεν. 865
ζηλῶ φθιμένους, κείνων ἔραμαι,
κεῖν' ἐπιθυμῶ δώματα ναίειν.
οὔτε γὰρ αὐγὰς χαίρω προσορῶν
οὔτ' ἐπὶ γαίης πόδα πεζεύων·
τοῖον ὄμηρόν μ' ἀποσυλήσας 870
Ἄϊδη Θάνατος παρέδωκεν.

ΧΟΡ. πρόβα πρόβα· βᾶθι κεύθος οἴκων. στρ.

ΑΔ. αἰαῖ.

ΧΟΡ. πέπονθας ἄξι' αἰαγμάτων. ΑΔ. εἰ εἰ.

ΧΟΡ. δι' ὀδύνας ἔβας,

σάφ' οἶδα. ΑΔ. φεῦ φεῦ. ΧΟΡ. τὰν
νέρθεν οὐδὲν ὠφελεῖς. 875

ΑΔ. ἰώ μοί μοι. ΧΟΡ. τὸ μήποτ' εἰσιδεῖν
φιλίας ἀλόχου
πρόσωπόν σε πάντα λυπρόν.

What worse sorrow than to lose a good wife? Better the lot of the unmarried and childless!

ΑΔ. ἔμνησας ὃ μου φρένας ἤλκωσεν·
τί γὰρ ἀνδρὶ κακὸν μείζον ἀμαρτεῖν

πιστῆς ἀλόχου; μή ποτε γήμας 880
ὥφελον οἰκεῖν μετὰ τῆσδε δόμους.

ζηλῶ δ' ἀγάμους ἀτέκνους τε βροτῶν·
μία γὰρ ψυχὴ, τῆς ὕπερ ἀλγεῖν
μέτριον ἄχθος·

παίδων δὲ νόσους καὶ νυμφιδίους 885
εὐνάς θανάτοις κεραϊζόμενας
οὐ τλητὸν ὀράν, ἐξὸν ἀτέκνους
ἀγάμους τ' εἶναι διὰ παιτός.

ΧΟΡ. τύχα τύχα δυσπάλαιστος ἦκει, ἀντ.

ΑΔ. αἰαῖ.

ΧΟΡ. πέρας δέ γ' οὐδὲν ἀλγέων τίθης. ΑΔ. ἔ. ἔ. 890

ΧΟΡ. βαρέα μὲν φέρειν,
ὅμως δέ—ΑΔ. φεῦ φεῦ. ΧΟΡ. τλᾶθ'·
οὐ σὺ πρῶτος ὤλεσας—

ΑΔ. ἰὼ μοί μοι. ΧΟΡ. γυναῖκα· συμφορὰ δ'
έτέρους έτέρα
πιέζει φανείσα θνατῶν.

Ah, why did I not take my own life?

ΑΔ. ὦ μακρὰ πένθη λυπαί τε φίλων 895
τῶν ὑπὸ γαίαν.

τί μ' ἐκώλυσας ῥῖψαι τύμβου

[To an attendant.]

τάφρον εἰς κοίλην, καὶ μετ' ἐκείνης
τῆς μέγ' ἀρίστης κεῖσθαι φθίμενον;
δύο δ' ἀντὶ μιᾶς Ἄιδης ψυχὰς 900
τὰς πιστοτάτας σὺν ἂν ἔσχεν, ὁμοῦ
χθονίαν λίμνην διαβάντε.

ΧΟΡ. ἐμοί τις ἦν στρ.
 ἐν γένει, ᾧ κόρος ἀξιόθρηνος
 ὤλετ' ἐν δόμοισιν 905
 μονόπαις· ἀλλ' ἔμπας
 ἔφερε κακὸν ἅλις, ἄτεκνος ὢν,
 πολιὰς ἐπὶ χαίτας
 ἤδη προπετῆς ὢν
 βιότου τε πόρσω. 910

Alas! the cruel contrast between present and past.

ΑΔ. ᾧ σχῆμα δόμων, πῶς εἰσέλθω;
 πῶς δ' οἰκήσω μεταπίπτοντος
 δαίμονος; οἴμοι. πολὺ γὰρ τὸ μέσον·
 τότε μὲν πεύκαις σὺν Πηλιάσιν 915
 σὺν θ' ὑμεναίοις ἔστειχον ἔσω,
 φιλίας ἀλόχου χέρα βαστάζων·
 πολυάχητος δ' εἶπετο κῶμος,
 τήν τε θανούσαν κᾶμ' ὀλβίζων,
 ὡς εὐπατρίδαι καὶ ἀπ' ἀμφοτέρων 920
 ὄντες ἀριστέων σύζυγες ἦμεν.
 νῦν δ' ὑμεναίων γόος ἀντίπαλος
 λευκῶν τε πέπλων μέλανες στολμοὶ
 πέμπουσί μ' ἔσω
 λέκτρων κοίτας ἐς ἐρήμους. 925

ΧΟΡ. παρ' εὐτυχῇ ἀντ.
 σοὶ πότμον ἦλθεν ἀπειροκάκῃ τόδ'
 ἄλγος· ἀλλ' ἔσωσας
 βίοτον καὶ ψυχάν.
 ἔθανε δάμαρ, ἔλιπε φιλίαν· 930

τί νέον τόδε ; πολλοὺς
ἤδη παρέλυσεν
θάνατος δάμαρτος.

[ADMETUS turns to address the Chorus.]

My wife's lot is better than mine.

ΑΔ. φίλοι, γυναικὸς δαίμον' εὐτυχέστερον 935
τοῦμοῦ νομίζω, καίπερ οὐ δοκοῦνθ' ὅμως·
τῆς μὲν γὰρ οὐδὲν ἄλγος ἄψεταιί ποτε,
πολλῶν δὲ μόχθων εὐκλείης ἐπαύσατο.
ἐγὼ δ', ὃν οὐ χρῆν ζῆν, παρεῖς τὸ μόρσιμον
λυπρὸν διάζω βίοτον· ἄρτι μανθάνω. 940

Home is no more home. All men will condemn me, too.

πῶς γὰρ δόμων τῶνδ' εἰσόδους ἀνέξομαι ;
τίν' ἂν προσειπών, τοῦ δὲ προσρηθεῖς ὕπο,
τερπνῆς τύχοιμ' ἂν εἰσόδου ; ποῖ τρέψομαι ;
ἡ μὲν γὰρ ἔνδον ἐξελαῖ μ' ἐρημία,
γυναικὸς εὐνὰς εὐτ' ἂν εἰσίδω κενὰς 945
θρόνους τ' ἐν οἷσιν ἵζε, καὶ κατὰ στέγας
αὐχμηρὸν οὐδας, τέκνα δ' ἀμφὶ γούνασι
πίπτοντα κλαίῃ μητέρ', οἱ δὲ δεσπότην
στένωσιν οἷαν ἐκ δόμων ἀπώλεσαν.
τὰ μὲν κατ' οἶκον τοιάδ'· ἔξωθεν δέ με 950
γάμοι τ' ἐλῶσι Θεσσαλῶν καὶ ξύλλογοι
γυναικοπληθεῖς· οὐ γὰρ ἐξανέξομαι
λεύσσων δάμαρτος τῆς ἐμῆς ὁμήλικας.
ἐρεῖ δέ μ' ὅστις ἐχθρὸς ὢν κυρεῖ τάδε·

ἰδοῦ τὸν αἰσchrῶς ζῶνθ', ὃς οὐκ ἔτλη
θανεῖν, 955

ἀλλ' ἦν ἔγηνεν ἀντιδοὺς ἀψυχία
πέφευγεν Ἄιδην· κᾶτ' ἀνὴρ εἶναι δοκεῖ;
στρυγεῖ δὲ τοὺς τεκόντας, αὐτὸς οὐ θέλων
θανεῖν. τοιάνδε πρὸς κακοῖσι κληδόνα
ἔξω. τί μοι ζῆν δῆτα κύδιον, φίλοι, 960
κακῶς κλύοντι καὶ κακῶς πεπραγότι;

Nothing is stronger than Necessity;

ΧΟΡ. ἐγὼ καὶ διὰ μούσας στρ.
καὶ μετάρσιος ἦξα, καὶ
πλείστων ἀψάμενος λόγων
κρεῖσσον οὐδὲν Ἀνάγκας 965
ἡῦρον, οὐδέ τι φάρμακον
Θρήσσαις ἐν σανίσιν, τὰς
Ὀρφεία κατέγραψεν
γῆρυς, οὐδ' ὅσα Φοῖβος Ἀ-
σκληπιάδαις ἔδωκε 970
φάρμακα πολυπόνοις
ἀντιτεμῶν βροτοῖσιν.

nothing turns her; even the gods yield to her.

μόνας δ' οὔτ' ἐπὶ βωμοὺς ἀντ.
ἔστιν οὔτε βρέτας θεᾶς
ἐλθεῖν, οὐ σφαγίων κλύει. 975
μή μοι, πότνια, μείζων
ἔλθοις ἢ τὸ πρὶν ἐν βίῳ.
καὶ γὰρ Ζεὺς ὃ τι νεύσῃ,
σὺν σοὶ τοῦτο τελευτᾷ.

καὶ τὸν ἐν Χαλύβοις δαμά-
ζεις σὺ βία σίδαρον,
οὐδέ τις ἀποτόμου
λήματός ἐστιν αἰδώς.

980



ASCLEPIUS AND A SICK MAN. (From a bas-relief.)

Therefore weep not over-much; the dead cannot rise again.

καὶ σ' ἐν ἀφύκτοισι χερῶν εἶλε θεὰ
δεσμοῖς. στρ.
τόλμα δ'· οὐ γὰρ ἀνάξεις ποτ' ἔνερθεν 985
κλαίων τοὺς φθιμένους, ἀναξ.
καὶ θεῶν σκότιοι φθίνουσι
παῖδες ἐν θανάτῳ.

990

φίλα μὲν ὅτ' ἦν μεθ' ἡμῶν,
 φίλα δὲ θανούσ' ἔτ' ἔσται.
 γενναιοτάταν δὲ πασᾶν
 ἐζεύξω κλισίαις ἄκοιτιν.

994

The memory of Alcestis will be precious evermore.

μηδὲ νεκρῶν ὡς φθιμένων χῶμα νομι-
 ζέσθω ἄντ.

τύμβος σᾶς ἀλόχου, θεοῖσι δ' ὁμοίως
 τιμάσθω, σέβας ἐμπόρων.
 καί τις δοχμίαν κέλευθον
 ἐμβαίνων τόδ' ἐρεῖ.

1000

“ αὐτὰ ποτὲ προύθαν' ἀνδρός,
 νῦν δ' ἐστὶ μάκαιρα δαίμων.
 χαῖρ', ὦ πότνι', εὐδὲ δοίης.”
 τοῖαί νιν προσερούσι φᾶμαι.

1005

καὶ μὴν ὅδ', ὡς ἔοικεν, Ἀλκμήνης γόνος,
 Ἄδμητε, πρὸς σὴν ἐστίαν πορεύεται.

[*Re-enter HERACLES, leading a veiled woman.*]

Heracles begins by chiding Admetus for concealing his wife's death.

HP. φίλον πρὸς ἄνδρα χρὴ λέγειν ἐλευθέρως,
 Ἄδμητε, μομφὰς δ' οὐχ ὑπὸ σπλάγχνοις
 ἔχειν
 σιγῶντ'. ἐγὼ δὲ σοῖς κακοῖσιν ἡξίουν
 ἐγγὺς παρεστὼς ἐξετάζεσθαι φίλος.

1010

σὺ δ' οὐκ ἔφραζες σῆς προκείμενον νέκυν
 γυναικός, ἀλλὰ μ' ἐξένιζες ἐν δόμοις,
 ὥς δὴ θυραίου πήματος σπονδὴν ἔχων.
 κᾶσπεψα κρᾶτα καὶ θεοῖς ἐλειψάμην 1015
 σπονδὰς ἐν οἴκοις δυστυχοῦσι τοῖσι σοῖς.

Such a course, though well meant, was not truly friendly.

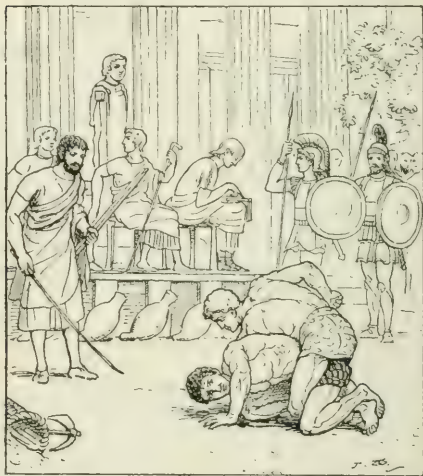
καὶ μέμφομαι μὲν μέμφομαι παθὼν τάδε,
 οὐ μὴν σε λυπεῖν ἐν κακοῖσι βούλομαι.
 ὦν δ' οὐνεχ' ἤκω δεῦρ' ὑποστρέψας πάλιν
 λέξω. [*bringing forward the woman, who is still*
veiled.] γυναῖκα τήνδε μοι σῶσον
 λαβών, 1020
 ἕως ἂν ἵππους δεῦρο Θρηκίας ἄγων
 ἔλθω, τύραννον Βιστόνων κατακτανών.

Heracles requests Admetus to keep the woman till his return.

πράξας δ' ὃ μὴ τύχοιμι (νοστήσαιμι γάρ),
 δίδωμι τήνδε σοῖσι προσπολεῖν δόμοις.
 πολλῶ δὲ μόχθῳ χεῖρας ἦλθεν εἰς ἐμάς· 1025
 ἀγῶνα γὰρ πάνδημον εὐρίσκω τινὰς
 τιθέντας, ἀθληταῖσιν ἄξιον πόνον,
 ὅθεν κομίζω τήνδε νικητήρια
 λαβών· τὰ μὲν γὰρ κούφα τοῖς νικῶσιν ἦν
 ἵππους ἄγεσθαι, τοῖσι δ' αὖ τὰ μείζονα 1030
 νικῶσι, πυγμὴν καὶ πάλην, βουφόρβια·

A prize of victory, she had cost him toil to win.

γυνή δ' ἐπ' αὐτοῖς εἶπετ'· ἐντυχόντι δὲ
αἰσχρὸν παρεῖναι κέρδος ἦν τόδ' εὐκλέες.
ἀλλ' ὥσπερ εἶπον, σοὶ μέλειν γυναῖκα χρή·
οὐ γὰρ κλοπαίαν, ἀλλὰ σὺν πόνῳ λαβὼν 1035



WRESTLING CONTEST IN THE PALAESTRA. (From a marble group in the Uffizi, Florence, and a bas-relief from Chiusi.)

ἤκω· χρόνῳ δὲ καὶ σύ μ' αἰνέσεις ἴσως.
ΑΔ. [*speaking with quiet resignation.*] οὗτοι σ' ἀτίζων
οὐδ' ἐν ἐχθροῖσιν τιθεῖς
ἐκρυψ' ἐμῆς γυναικὸς ἀθλίου τύχας·

He cannot undertake such a charge ; it would add to his grief.

ἀλλ' ἄλγος ἄλγει τοῦτ' ἂν ἦν προσκείμενον,
 εἴτου πρὸς ἄλλου δῶμαθ' ὠρμήθης ξένου· 1040
 ἄλις δὲ κλαίειν τοῦμόν ἦν ἐμοὶ κακόν.
 γυναῖκα δ', εἴ πως ἔστιν, αἰτοῦμαί σ', ἀναξ,
 ἄλλον τιν' ὅστις μὴ πέπονθεν οἷ' ἐγὼ
 σώζειν ἄνωχθι Θεσσαλῶν (πολλοὶ δέ σοι
 ξένοι Φεραίων), μὴ 'μέ· μιμνήσκεις κακῶν.
 οὐκ ἂν δυναίμην τήνδ' ὀρῶν ἐν δώμασιν 1046
 ἄδακρυς εἶναι· μὴ νοσοῦντί μοι νόσον
 προσθῆς· ἄλις γὰρ συμφορὰ βαρύνομαι.

Besides, would it be seemly to take her to his home ?

ποῦ καὶ τρέφοιτ' ἂν δωμάτων νέα γυνή ;
 νέα γάρ, ὥς ἐσθῆτι καὶ κόσμῳ πρέπει. 1050
 πότερα μετ' ἀνδρῶν δῆτ' ἐνοικήσει στέγην ;
 καὶ πῶς ἀκραιφνῆς ἐν νέοις στρωφωμένη
 ἔσται ; τὸν ἠβῶνθ', Ἡράκλεις, οὐ ράδιον
 εἶργειν· ἐγὼ δὲ σοῦ προμηθίαν ἔχω. 1054
 ἢ τῆς θανούσης θάλαμον εἰσβήσας τρέφω :
 καὶ πῶς ἐπεισφρῶ τήνδε τῷ κείνης λέχει :
 διπλὴν φοβοῦμαι μέμψιν, ἕκ τε δημοτῶν,
 — μή τίς μ' ἐλέγχει τὴν ἐμὴν εὐεργέτιν
 προδόντ' ἐν ἄλλης δεμνίοις πίτνει νέας, —
 καὶ τῆς θανούσης· ἀξία δέ μοι σέβειν. 1060
 πολλὴν πρόνοιαν δεῖ μ' ἔχειν. [*looking wist-
 fully at the woman.*] σὺ δ' ὦ γύναι,

ἥτις ποτ' εἰ σύ, ταῦτ' ἔχουσ' Ἀλκήστιδι
μορφῆς μέτρ' ἴσθι καὶ πρὸς ἡῖξαι δέμας.

[in an agony of grief.]

οἴμοι. κόμιζε πρὸς θεῶν ἐξ ὀμμάτων
γυναῖκα τήνδε, μή μ' ἔλῃς ἡρημένον. 1065



HERACLES RESTORING ALCESTIS TO HER HUSBAND.
(From a bas-relief.)

The woman painfully reminds him of Alcestis.

δοκῶ γὰρ αὐτὴν εἰσορῶν γυναῖχ' ὁρᾶν
ἐμήν· θολοῖ δὲ καρδίαν, ἐκ δ' ὀμμάτων
πηγαὶ κατερρώγασιν· ὧ τλήμων ἐγώ,
ὥς ἄρτι πένθους τοῦδε γείομαι πικροῦ.

- ΧΟΡ. ἐγὼ μὲν οὐκ ἔχοιμ' ἂν εὖ λέγειν τύχην· 1070
 χρὴ δ', ὅστις ἔμφρων, καρτερεῖν θεοῦ δόσιν.
- ΗΡ. εἰ γὰρ τοσαύτην δύναμιν εἶχον ὥστε σὴν
 εἰς φῶς πορεύσαι νερτέρων ἐκ δωμάτων
 γυναῖκα καὶ σοι τήνδε πορσύναι χάριν.
- ΑΔ. σάφ' οἶδα βούλεσθαί σ' ἂν. ἀλλὰ ποῦ
 τόδε ; 1075
 οὐκ ἔστι τοὺς θανόντας εἰς φάος μολεῖν.
- ΗΡ. μή νυν ὑπέρβαιν', ἀλλ' ἐναισίμως φέρε.
- ΑΔ. ῥᾶον παραινεῖν ἢ παθόντα καρτερεῖν.
- ΗΡ. τί δ' ἂν προκόπτοις, εἰ θέλοις αἰεὶ στένειν :
- ΑΔ. ἔγνωκα καὶ τὸς. ἀλλ' ἔρως τις ἐξάγει. 1080
- ΗΡ. τὸ γὰρ φιλῆσαι τὸν θανόντ' ἄγει δάκρυ.
- ΑΔ. ἀπώλεσέν με, κᾶτι μᾶλλον ἢ λέγω.
- ΗΡ. γυναικὸς ἐσθλῆς ἡμπλακες· τίς ἀντερεῖ ;
- ΑΔ. ὥστ' ἄνδρα τόνδε μηκέθ' ἠδεσθαι βίω.

Heracles tries to comfort his friend.

- ΗΡ. χρόνος μαλάξει, νῦν δ' ἔθ' ἡβῇ σοι κακόν. 1085
- ΑΔ. χρόνον λέγοις ἂν, εἰ χρόνος τὸ κατθανεῖν.
- ΗΡ. [*bluntly.*] γυνή σε παύσει, καὶ νέοι γάμοι,
 πόθον.
- ΑΔ. σίγησον· οἶον εἶπας. οὐκ ἂν ψόμην—
- ΗΡ. τί δ' ; οὐ γαμεῖς γάρ, ἀλλὰ χηρεῖσαι λέχος ;

Admetus indignantly denies the possibility of his marrying again.

- ΑΔ. οὐκ ἔστιν ἥτις τῷδε συγκλιθήσεται. 1090

- HP. μὼν τὴν θανοῦσαν ὠφελεῖν τι προσδοκᾷς;
 ΑΔ. [*with tender reverence.*] κείνην ὅπουπερ ἔστι
 τιμᾶσθαι χρεῶν.
 HP. αἰνῶ μὲν, αἰνῶ· μωρίαν δ' ὀφλισκάνεις.
 ΑΔ. ὥς μήποτ' ἄνδρα τόνδε νυμφίον καλῶν.
 HP. ἐπὴνέσ' ἀλόχῳ πιστὸς οὔνεκ' εἰ φίλος. 1095
 ΑΔ. θάνοιμ' ἐκείνην καίπερ οὐκ οὔσαν προδούς.
 HP. δέχου νυν εἴσω τήνδε γενναίων δόμων.
 ΑΔ. μή, πρὸς σε τοῦ σπείραντος ἄντομαι Διός.
 HP. καὶ μὴν ἀμαρτήσῃ γε μὴ δράσας τάδε.

At length Admetus reluctantly agrees to take the woman home.

- ΑΔ. καὶ δρῶν γε λύπη καρδίαν δηχθήσομαι. 1100
 HP. πιθοῦ· τάχ' ἂν γὰρ εἰς δέον πέσοι χάρις.
 ΑΔ. φεῦ· [*reluctantly.*]
 εἴθ' ἐξ ἀγῶνος τήνδε μὴ ἴλαβές ποτε.
 HP. νικῶντι μέντοι καὶ σὺ συννικᾷς ἐμοί.
 ΑΔ. καλῶς ἔλεξας· ἡ γυνὴ δ' ἀπελθέτω.
 HP. ἄπεισιν, εἰ χρή· πρῶτα δ' εἰ χρεῶν
 ἄθρει. 1105
 ΑΔ. χρή· σοῦ γε μὴ μέλλοιτος ὀργαίνειν ἐμοί.
 HP. εἰδώς τι καὶ γὰρ τήνδ' ἔχω προθυμίαν.
 ΑΔ. νίκα νυν· οὐ μὴν ἀνδάνοντά μοι ποιεῖς.
 HP. ἀλλ' ἔσθ' ὅθ' ἡμᾶς αἰέσεις· πιθοῦ μόνον.
 ΑΔ. κομίζετ', εἰ χρή τήνδε δέξασθαι δόμοις. 1110
 HP. οὐκ ἂν μεθεῖν τὴν γυναῖκα προσπόλοις.
 ΑΔ. σὺ δ' αὐτὸς αὐτὴν εἴσαγ', εἰ δοκεῖ, δόμους.
 HP. εἰς σὰς μὲν οὖν ἔγωγε θήσομαι χέρας.

- ΑΔ. οὐκ ἂν θίγοιμι· δῶμα δ' εἰσελθεῖν πάρα.
 ΗΡ. τῇ σῇ πέποιθα χειρὶ δεξιᾷ μόνη. 1115
 ΑΔ. ἄναξ, βιάζει μ' οὐ θέλοντα δρᾶν τάδε.
 ΗΡ. τόλμα προτείνει χεῖρα καὶ θιγεῖν ξένης.
 ΑΔ. καὶ δὴ προτείνω. ΗΡ. Γοργόν' ὥς κατα-
 τομῶν·
 ἔχεις : ΑΔ. ἔχω. [*taking the hand of the veiled
 woman with downcast eyes.*] ΗΡ. ναί,
 σῶζε νῦν, καὶ τὸν Διὸς
 φήσεις ποτ' εἶναι παῖδα γενναῖον ξένον. 1120
 [HERACLES unveils the woman.]
 βλέψον πρὸς αὐτήν, εἴ τι σῇ δοκεῖ πρέπειν
 γυναικί· λύπης δ' εὐτυχῶν μεθίστασο.

The recognition. The woman is Alcestis herself.

- ΑΔ. ὦ θεοί, τί λέξω; φάσμ' ἀνέλπιστον
 τόδε·
 γυναιῖκα λεύσσω τὴν ἐμὴν ἐτητύμως,
 ἠκέρτομός με θεοῦ τις ἐκπλήσσει χαρά : 1125
 [*incredulously.*]
 ΗΡ. οὐκ ἔστιν, ἀλλὰ τήνδ' ὁρᾷς δάμαρτα σήν.
 ΑΔ. ὅρα γε μή τι φάσμα νερτέρων τόδ' ἦ.
 ΗΡ. οὐ ψυχαγωγὸν τόνδ' ἐποιήσω ξένον.
 ΑΔ. ἀλλ' ἦν ἔθαπτον εἰσορῶ δάμαρτ' ἐμὴν :
 ΗΡ. σάφ' ἴσθ'. ἀπιστεῖν δ' οὐ σε θαυμάζω
 τύχη. 1130
 ΑΔ. θίγω, προσείπω ζῶσαν (ὥς ἐτητύμως ;)
 ΗΡ. πρόσειπ'. ἔχεις γὰρ πᾶν ὅσον περ ἠθέλες.

ΑΔ. ὦ φιλτάτης γυναικὸς ὄμμα καὶ δέμας,
ἔχω σ' ἀέλπτως, οὔ ποτ' ὄψεσθαι δοκῶν ;
[folding her to his heart.]

ΗΡ. ἔχεις· φθόνος δὲ μὴ γένοιτό τις θεῶν. 1135

ΑΔ. ὦ τοῦ μεγίστου Ζηνὸς εὐγενὲς τέκνον,
εὐδαιμονοίης, καί σ' ὁ φιτύσας πατὴρ
σώζοι· σὺ γὰρ δὴ τ' ἄμ' ἀνώρθωσας μόνος.
πῶς τήνδ' ἔπεμψας ἰέρθεν εἰς φάος τόδε ;

Heracles explains how he brought Alcestis back from the grave.

ΗΡ. μάχην συνάψας δαιμόνων τῷ κυρίῳ. 1140

ΑΔ. ποῦ τόνδε Θανάτῳ φῆς ἀγῶνα συμβαλεῖν ;

ΗΡ. τύμβον παρ' αὐτὸν ἐκ λόχου μάρψας χεροῖν.

ΑΔ. τί γάρ ποθ' ἦδ' ἀναυδος ἔστηκεν γυνή ;

Final words of caution to Admetus.

ΗΡ. οὔ ποθ' ἔμεις σοι τῇσδε προσφωνημάτων
κλύειν, πρὶν ἂν θεοῖσι τοῖσι νερτέροις 1145
ἀφαγνίσηται καὶ τρίτον μόλη φάος.

ἀλλ' εἴσαγ' εἴσω τήνδε· καὶ δίκαιος ὢν
τὸ λοιπόν, Ἄδμητ', εὐσέβει περὶ ξένους.
καὶ χαῖρ'· ἐγὼ δὲ τὸν προκείμενον πόνον
Σθενέλου τυράννῳ παιδὶ πορσυνῶ μολῶν.

ΑΔ. μεῖνον παρ' ἡμῖν καὶ συνέστιος γενοῦ. 1151

ΗΡ. αὖθις τόδ' ἔσται, νῦν δ' ἐπείγεσθαί με δεῖ.

ΑΔ. ἀλλ' εὐτυχοίης, νόστιμον δ' ἔλθοις δρόμον.
ἀστούϊς δὲ πάσῃ τ' ἐννέπῳ τετραρχία 1154

χορούς ἐπ' ἐσθλαῖς συμφοραῖσιν ἰστάναι
 βωμούς τε κνισᾶν βουθύτοισι προστροπαῖς.
 νῦν γὰρ μεθηρμόσμεσθα βελτίῳ βίον
 τοῦ πρόσθεν· οὐ γὰρ εὐτυχῶν ἀρνήσομαι.

[*Exeunt omnes. The Chorus alone remains, to sing the following lines.*]

ΧΟΡ. πολλαὶ μορφαὶ τῶν δαιμονίων,
 πολλὰ δ' ἀέλπτως κραίνουσι θεοί· 1160
 καὶ τὰ δοκηθέντ' οὐκ ἐτέλესθη,
 τῶν δ' ἀδοκῆτων πόρον ἡῦρε θεός·
 τοιόνδ' ἀπέβη τόδε πρῶγμα.

NOTES TO
EURIPIDES' ALCESTIS

NOTES



References are made throughout these notes to Sonnenschein's *Greek Grammar* (in the 'Parallel Grammar Series'); the abbreviation given being *G. Gr.*

1-76. Prologos.

Apollo enters, and briefly tells the story of his acting as King Admetus' herdsman, and how the Fates allowed him to save Admetus from death, on condition that he found a substitute to die in his behalf. Only Alcestis, his wife, was found ready to do so; and now Death has come to claim his due. Death enters, and upbraids Apollo for saving Admetus' life, sternly refusing to listen to Apollo's request that Alcestis' life may yet be spared. Apollo then hints that some one, stronger even than Death, will rob the King of Terrors of his prey. Death scornfully enters the palace, resolved on carrying out his task.

1. ἔτλην from τλάω (=I endured), a collateral form of τολμάω.

2. αἰνέσαι = to assent to, acquiesce in, to put up with = εὐαρεστῆσαι.

θήs has a fem. θῆσσα, as Κρήs (a Cretan) has a fem. Κρήσσα. Though θῆσσα is properly a noun, it has here the force of an adj. So in English we might speak of 'slave fare' = the fare (or condition) of a slave, δουλικὴν τροφήν. Below l. 6 θητεύειν = to do menial service.

περ would in prose be καίπερ (ὦν θεός). A concessive clause; cf. πιθοῦ γυναῖξι καίπερ οὐ στέργων = take the advice of women, even though you love them not. The negative in such cases is οὐ.

3. Ζεύs: supply ἐστίν. Zeus slew Asclepius (Aesculapius) because he was jealous of Asclepius' marvellous skill in curing disease, and even in bringing back the dead to life.

4. στέρνοισιν: the dat. depends on ἐμβαλάν, a verb compounded with the prep. ἐν. Cf. ἐνέβαλον φόβον τοῖς πολεμίοις = *hostiles timorem incusserunt*, 'they struck terror into the foe.'

φλόγα = φλόγα κεραυνίαν = flaming thunder-bolt.

5. οὐ = ἐνεκα οὐ. The gen. is causal. In most cases translate a relative, when it begins a sentence, as though it were a demonstr. : e. g. here 'enraged *thereat*.'

δῆ: emphatic; but not necessarily to be translated in every case.

6. κτείνω: historic pres.: used as in Latin in vivid narration of past events.

θητεύειν = ἐπὶ μισθῷ ἐργάζεσθαι. See on l. 2.

πατήρ = Ζεύς.

In one version of the Apollo-slavery myth, the slavery in Admetus' house was an expiation of the slaughter of the Python, or sacred dragon, of Delphi. (Cf. Lang, *Myth, Ritual, Religion*², ii. 212-228.)

7. τῶνδ' ἄποινα = as penalty for this. The accus. pl. ἄποινα is in apposition to the sentence which precedes; the sense being, 'Zeus enforced *service as the punishment* for my misdeed.' The same construction occurs in l. 353. Cf. Aesch. *Agam.* 1392, 1393—

οὐ τοῦτον ἐκ γῆς τῆσδε χρή σ' ἀνδρηλατεῖν
μισμμάτων ἄποινα;

'ought you not to banish him from this land, as a penalty for this foul crime?'

8, 9. Note the change of tense from ἐλθάν (aor. to ἐβον-φόρβουν and ἔσωζον (imperf.).

ἐς τόδ' ἡμέρας = ἐς τῇδε τὴν ἡμέραν. For the partit. gen., cf. Latin *quid rei est?* = 'what's the matter?'; *ad temporis* = 'at that time'; ἐς τοῦτο ἀνοίας ἐλθεῖν = *eo insania progredi*, 'to reach such a pitch of folly.'

γαίαν: preposition omitted in poetry; so in Latin, *ad locum locustas* = 'they came to the haunts of bliss.' Even in English we have 'to reach a place,' and in Milton, 'ere he arrive the happy isle': *G. Gr.* § 381 (obs.).

10. Apollo means that, being pious himself, he found a congenial spirit in his master, Admetus. ὅσιος denotes, not ceremonial purity (for that Apollo had not, inasmuch as he was guilty of homicide), but 'righteousness,' 'inward purity' [so Hayley]. Note the metre of the line, which contains two resolved feet.

[ὅσιος = 'dutiful.' S. T.]

11. *θανεῖν*: for the prose *τοῦ θανεῖν* (gen. of separation), or *μὴ θανεῖν*. Verbs of *preventing* have, therefore, three possible constructions:—(1) the bare infin., *εἴρξω σε πλεῖν* = 'I shall prevent your sailing'; (2) *εἴρξω σε μὴ πλεῖν* or *τὸ μὴ πλεῖν*: cf. Latin, *prohibebo te navigare* or *ne naviges*; (3) *εἴρξω σε τοῦ πλεῖν*. Out of these forms arose the mixed construction *εἴρξω σε τοῦ μὴ πλεῖν* (without change of meaning): *G. Gr.* § 539.

12. Apollo is reported to have tricked the Fates by making them drunk. [Read Browning's Prologue to *Parleyings with Certain People*, 'Apollo and the Fates.']

ἤνεσαν, 'assented that Admetus should escape imminent doom' or 'death for the moment,' death for 'the time being' = *instantem mortem*.

13. *ἐκφυγεῖν*. One would naturally expect a fut. infin. here, but the aorist is regularly used after verbs of 'warning,' 'decreeing,' 'promising.'

ᾄδης: simply = mors. This usage is quite common in Greek tragedy.

14. *τοῖς κάτω*: sc. *θεοῖς*.

17. *πλὴν* is used in two ways, (1) adverb used as preposition -- 'except,' 'save' (as here); (2) conjunction = 'unless,' 'only,' 'but' (*nisi*): e. g. *οὐκ ἔστιν ἄλλος πλὴν ἐγώ*, *nemo adest nisi ego*.

Translate: 'he did not find [anyone] save his wife who . . .' The antecedent to *ὅστις* is suppressed; *ὅστις* is indefinite because that suppressed antecedent is also indefinite; note that the antecedent to *ὅστις* is always indefinite, nor is l. 659 any real exception.

18. *κεῖνος*: poet. for *ἐκεῖνος*. In strict grammar the demonstr. *κεῖνου* should here be the reflexive *ἐαυτοῦ*. Do not confuse *κεῖνος* = *ille*, with *καινός* = *novus*.

φάος, 'to look on the light' is merely a poetical way of saying 'to live.'

19. *χεροῖν*: dual, probably because Admetus is meant.

20. *σφε*: accus. = 'him,' 'her,' *αὐτόν*, *αὐτήν*. Here it stands for *αὐτήν* (Alcestis), as subject of the two verbs *θανεῖν*, *μεταστῆναι*. See Vocab.

21. *θανεῖν*: for the aorist see on l. 13.

πέπρωται = 'it stands fated.' Cf. in New Testament *γέγραπται*, 'it stands written.' The perfect marks the present state resulting from a completed action.

βίου is gen. of separation = Latin abl. of separation: *G. Gr.* § 410.

22. *κίχῃ*: 3rd sing. 2nd aor. subj. act. from *κιγχάνω*. Apollo, as god of Light, could not stay in a house defiled by

the presence of a corpse. The Greeks, like the Hebrews, were particular in guarding against all such ceremonial defilement. Cf. Becker, *Charicles*, p. 387 ; Robertson-Smith, *Religion of the Semites*², Note B.

24. τόνδε : Apollo, as he finishes speaking, points to the figure of Death now approaching.

For Death θάνατος see Seyffert, *Diet. Class. Antiq.* s. v.

25. νιν : Alcestis (see Vocab.).

ιέρεια : pronounced as trisyllable ('synezesis'). Some write ιερῆ, but note that Attic does not contract -εα to -η in accus. of nouns in -ευσ.

26. σύμμετρος, 'true to time,' 'at the fitting moment' = Latin, *congruente intervallo*, εὐκαίρως.

27. χρέων : sc. ἔστι = χροή. The accus. + infin. is the regular construction : *G. Gr.* § 368 g.

ὧ = ᾧ ἡματι. 'on which' dat. of time. Note ἐν ᾧ = dum ; ἐν τούτῳ = in *terea*.

29. τί σύ : sc. ποιεῖς. Note the emphatic σύ.

30. αὖ, 'again.' The sense is : 'You interfered with my rights in substituting Alcestis for Admetus, and now you are *again* trying to interfere with me.'

τιμάς : *privileges* ['perquisites,' in the way of sacrifices, &c., cf. ll. 53, 56 *infra*. S. T.].

ἀφορίζόμενος = 'in *trying* to curtail.' Note this use of present ['*trying* to alienate to *thyself*.' S. T.].

33. 34. σφήλαντι (from σφάλω) agrees with σοι, while δολίῳ, an adj. of two terminations, agrees with τέχνῃ. For Apollo's 'craftiness' see on l. 12.

ἐπὶ τῇδε, 'over Alcestis here.'

35. τοξήρη χέρα ὀπλίσας : lit. 'having armed thy hand *so as to be furnished with a bow*.' The adj. τοξήρη is in *predicative* agreement with χέρσι. This construction, in which the adj. describes the *result* of the action of the verb, should be noted and not confused with the ordinary attributive agreement of the adjective. So in English, 'I beat Tom black and blue' means 'I beat Tom *so that he became* black and blue' a very different thing from 'I beat black and blue Tom,' where the adjectives are attributive. In Latin we have a similar construction, e. g. *scuta latentia condunt* = 'they hide the shields *out of sight*.'

36. 37. τόδε : anticipates πόσιν . . . προθαυεῖν, which explains what the τόδε means. The pronoun is used for the sake of greater explicitness. Translate, 'who undertook this deed, even to free her husband and die herself in his stead, daughter παῖς of Pelias though she be.' παῖς may be masc.

(ὁ παῖς) or fem. (ἡ παῖς). *Homo* in Latin, like *ἄνθρωπος* in Greek, is similarly used of any human being; it only means *man* as distinct from an *animal*, not *man* as distinct from *woman*.

39. τί . . . ἔργον = *quid igitur arcu opus est?* Cf. the words in *Hippol.* 911 σιωπῆς οὐδέν ἔργον ἐν κακοῖς, 'there is no need of silence in time of trouble.'

41. καὶ . . . γε = 'aye, and . . .,' cf. ll. 47, 49, &c. The combination is very common in dialogue. The force of the γε in such phrases is twofold, (1) it denotes agreement with a previous remark; (2) it goes on to limit or qualify that agreement.

42. γάρ, 'yes, for.' Whether γάρ in such cases = 'yes, for' or 'no, for' depends, of course, on the context.

44. ἐκείνον = *Admetus* = Latin *ne Admetum quidem*.

πρὸς βίαν = *βιαίως*. πρὸς like Latin *ad* originally meant 'looking towards,' 'tending to,' 'with a view to,' and in this sense governed an accusative. Thus πρὸς ταῦτα, 'in regard to, with a view to, these things' = wherefore. Note πρὸς τούτοις = 'in addition to these things' (*praeterea*). Remember that Greek prepositions usually (not always) derive their meaning from the cases with which they are joined; with the accus. the idea of 'motion to' is prevalent, with the gen. 'motion from,' with the dat. 'rest at.'

ἀφαιρούμαι: like *συλῶ* and *ἀποστερῶ* (verbs of *depriving*, taking away) takes a double accusative: *G. Gr.* § 330*.

45. κοῦ = καὶ οὐ (by crasis). In l. 47 *καπάξομαι* = καὶ ἀπάξομαι.

46. Note that ἀμείβω like *muto* in Latin may mean either (1) to give in exchange (as here), or (2) take in exchange.

μέτα is a preposition put after its case (as we see by the accent, which is thrown back from the last syllable). Translate, 'in quest of whom thou art now come.' Note ἦκω (really from a perf. stem), a pres. with a perf. meaning. So οἶχομαι, 'I am gone.' Similarly, an apparently pluperf. sense attaches to the past imperfects, ἦκον = 'I had come,' ᾤχόμην = 'I had gone.'

47. ἀπάξομαι: middle, the idea being 'I will take her away with me as my prize.'

48. ἴθι = ἴθι, imperat. of εἶμι (*ibo*).

Construe the next words οὐ γὰρ οἶδα εἰ πείσαιμι ἄν σε. The ἄν appears misplaced; but Greek writers love to get this particle well up to the forefront of a sentence, generally as near the negative as possible. It has been pointed out that, while *nescio an* in Latin usually leans to the affirmative side of a question, οὐκ οἶδ' εἰ inclines to the negative. Translate, 'Take her and go! for methinks I shall never convince

thee,' lit. 'I know not whether if I were to try, I should persuade thee.' ἄν + optat., (as often - modified future.

49. 'Persuade me' to slay whomsoever I must? why, of course; for to this duty have I been appointed.' ὅν ἄν, this construction denotes indefinite frequency, and the action marked is general: *G. Gr.* § 501.

In such clauses { ἄν + subj. is used of present or future time.
Optat. without ἄν of past time.

Negative is always μή.

τοῦτο: an adverbial use of the cognate or contained accus.: *G. Gr.* § 326 (2b).

50. 'Not so! but thy office is to strike the aged with death,' viz. not young people, in the vigour of their life. Supply τέταλθαι from the preceding line; and for the phrase θάνατον ἐμβαλεῖν, cf. Latin *incutere timorem alicui*, 'to strike terror into some one.'

τοῖς μέλλουσι: sc. θανεῖσθαι.

51. Translate: 'Ah, now, methinks, I catch your meaning—and your zeal!' ἔχω like *teneo* = 'understand.'

52. μόλοι. The ἄν is here omitted, but mentally supplied; the ἄν with the optat. as noticed above, l. 48) = modified future¹. The lit. translation would be, 'Is there, then, how Alcestis might possibly come to old age?' = is there any way whereby Alcestis may live to be old?

53. κάμέ = καὶ ἐμέ. The accent on δόκει shows that it is pres. imperat. not pres. indic. (which would be δοκεῖ).

54. ἄν . . . λάβοις: see on ll. 48, 52.

56. ὀληται: 3rd sing., 2nd aor. subj. middle from ὀλλύμι = 'I destroy'; the middle, ὀλλῶμαι 'I perish.' In prose it is always compounded with ἀπό (viz. ἀπόλλυμι).

καὶ ἄν = καὶ ἐάν.

Do not translate 'if an old woman die' which would give a wrong sense: but 'if she (Alcestis) die an old woman,' the word γράυς being predicative. Latin = *si perierit* (fut. perf.), &c.

57. οἱ ἔχοντες: sc. χρήματα = *divites*.

¹ The exact origin of such cases is doubtful. Professor Sonnenschein, in a paper on the *Prospective Subjunctive and Optative* (*Classical Review*, vol. viii. 29^b), regards them as coming from direct deliberative questions, like *πῶ τις φέγοι*: = *quo fingat?* not *finget?*. See Mr. Bayfield's note in his edition of the *Alcestis*: Goodwin, *M. T.* § 241; Jebb's notes in Appendix to *Soph. O. C.* 170.

πρός, *i. re alicuius*, 'in the interest of.' So πρὸς τινος εἶναι = 'to side with one.' [Mr. Thelwall supplies me with an interesting parallel in Acts xxvii. 34, for the use of πρὸς.]

58. In Latin, *Quid? an ergo tu sophistes, inisciis nobis, eras?* The lit. translation of the Greek is 'what, can it be that (ἦ καί) you have escaped notice, being after all a philosopher?'

λανθάνω, like τυγχάνω, φθάνω, and certain other verbs (see *G. Gr.* § 549), can be used with the participle in such a way that the *participle* is best translated by a finite verb, while the actual *verb* is best turned by an adverb, or adverb-equivalent, e. g. λαθὼν ἐποίησε = *imprudens fecit*, 'he did it secretly, unawares'; ἀνοιγε φθάσας = 'open quickly' (lit. 'making haste'; χαίρων ἀπαλλάσσεται = 'he'll get off scot free' lit. 'rejoicing,' Latin *impune*, adv.). Translate, 'what! can it then be that you are a philosopher, and I knew it not?' ἀλλ' ἦ: expressing surprise and vexation at an unpleasant discovery.

59. This is a somewhat difficult line; translate, 'They, for whom it is possible to die old, would buy (the privilege).' οἷς πάρεστι — οἱ πλούσιοι. ὠνοῖντο comes from ὠνέσθαι. Death rejects Apollo's bribe.

60. δοκεῖ, 'seems good.' Cf. Latin *videtur*.

61. 'You know my character, by experience,' viz., know how stubborn I am. [S. T.] οὐκουν = *nonne igitur . . . ?* Cf. on l. 148.

62. The abundance of 's' sounds in this line indicates contempt and anger. [Note the pres. partic. στυγούμενος = 'hated and constantly hated.' S. T.]

63. πάντα: emphatic, 'You can't have everything your own way, though you have *once* defrauded me already.' μή, not οὐ, to mark the *general* nature of the clause. οὐ particularizes, μή generalizes. In Latin *quae non deceant* χ *quae non decent*.

64. πείσει: 2nd sing. fut. ind. mid. from πείθω (see Vocab.). As far as form went it might be the 2nd sing. fut. ind. act. of πάσχω. The sense decides.

65. τοῖος: poetical for τοιοῦτος.

εἶσι = *ibit*; εἰσί = *sunt*. Be careful not to confuse the two verbs: *G. Gr.* § 266.

66. 67. The construction is, Εὐρυσθέως πέμψαντος [αὐτὸν] μετὰ ἵππειον ὄχημα [ἄξοντα] ἐκ τόπων δυσχειμέραν Θρήκης.

μέτα: see on l. 46.

ὄχημα ἵππειον = 'a team of horses.' Properly ὄχημα = 'chariot'; then it came to mean 'horses and chariot,' lastly, 'horses' only.

69. σε . . . γυναῖκα : double accus. after verb of 'depriving' ; cf. l. 44.

ἔξαιρήσεται, 'shall wrest from you,' 'take out of your keeping' ; cf. l. 848. ἀφαιρ. would simply mean 'take away.'

72. ἄν . . . ἄν . . . λάβοις. In Greek ἄν is sometimes doubled (as here, where both the particles belong to λάβοις) ; the first ἄν indicates the conditional nature of the clause, the second is complementary. This is specially noticeable in negative clauses. Translate, 'for all thy much talking, thou-art-like-to-gain [modified future] nought' ; λέξας being concessive, *though having spoken*.

πλέον λαβεῖν = *proficere*.

74. ἐπί, 'to' (not necessarily 'to fetch'), with an implied notion of hostility (ἐπί, 'against').

κατάρξωμαι : lit. 'make beginning' = begin the sacred rite, *sacra auspicari*. κατάρχομαι is the regular technical word for performing pre-sacrificial rites, specially the rite of cutting off a lock of hair from the victim's head and placing it on the sacrificial fire. This was part of the κατάργματα (*libamina prima* of Virg. *Aen.* vi. 246).

ὥς : with final subj. (with or without ἄν). Rare in prose, where ὅπως or ἵνα are used.

75. τῶν . . . θεῶν. Note the gen. of possession ; we should say 'sacred to.' The dat. would have been equally correct ; e.g. we may say φῶς πάντων κοινόν, or φῶς πᾶσι κοινόν = 'light is common to all' : *G. Gr.* § 425 (obs.). In Latin we have (*Cic. Verr.* II. i. 18 *illa insula eorum deorum sacra putatur*).

76. ἀγνίστη : with suppression of ἄν : 'that man the hair of whose (ἵτου) head this sword has consecrated.' This use of the subj. is generic, and indicates a 'general condition.' The usage is common in Homer, and frequently found in tragedy. Latin would employ fut. perf. *sacrauerit*.

ἔγχος χ ξίφος : strictly speaking, the ξίφος was a leaf-shaped blade about 20 inches long, with a short crossbar at the hilt (cf. Lat. *gladius*, and our 'glaiue'), as here depicted :



ξίφος. (From a fictile vase.)

while the ἔγχος was the spear, or thrusting-pike. In tragedy ἔγχος is often used, however, for ξίφος, as in this passage ; cf. *Soph. Antig.* 1236 ; *Ajax* 95, 658, 907 : *Rich. Dict. Antiq.* s. vv. GLADIUS, ENSIS.

77-135. Entrance-song of the Chorus.

(Remark that this Chorus is divided into two semi-Choruses, and consists of old men.)

Chorus. 'Why, pray, does quiet reign before the palace? Why is Admetus' house wrapped in silence? Not one of his friends is at hand to tell us whether we must mourn our queen as dead; or whether, still living, the daughter of Pelias beholds yon light of day—Alcestis, who, in my eyes and in the eyes of all the world, has proved herself noblest of wives toward her husband.

Does any one hear either wailing, or sound of smitten breast within the halls, or lamentation as if all were over? Howbeit, no single retainer is stationed about the gates. Apollo, thou healer, oh that thou wouldst appear midmost this sea of trouble!

Surely, were she *dead*, they would not keep silence.

E'en now she is dead.

Know then that she has not gone from the palace.

How know you this? I have no such assurance. What makes you thus confident?

[96]. How could Admetus have performed his noble wife's funeral unattended?

I observe no pure lustral water set at the gates of the dead, according to wont; nor is there at the porch any shorn lock of hair, such indeed as is wont to fall in sorrow for the departed; nor is there any sound of youthful women beating upon their breast.

And yet this is the appointed day—

What is this that you are saying?

Whereon she must needs go beneath the earth.

Your words go to my heart, aye go to my soul.

When the good are being sore afflicted, he that has been deemed loyal from the first must needs mourn.

Chorus [112]. Nay, verily, there is no place in the world whither one might make voyage,—be it to Lycia or to Ammon's waterless abodes,—and rescue this hapless lady's life; for sheer doom draws nigh, and I know not to what sacrificial altar of the gods I am to go.

Howbeit, were the son of Phoebus—and he alone—now alive, then would Alcestis have forsaken the dusky regions, and the doors of death, and returned. For he, the son of Phoebus, used to raise up the dead, till the lightning bolt, flung from the hand of Zeus, laid him low. But now what hope of life can I look for? For all has duly been

accomplished by our lord and king, and on the altars of all the gods lie blood-besprent victims in abundance, and yet no remedy is found for our troubles.'

77. τί ποτε; *our tandem?* The ποτε adds emphasis, as in οὔποτε, μήποτε, οὐδέποτε, κ. τ. λ.

78. σεσίγηται: the use of the perf. is very picturesque; cf. on l. 21.

79. οὐδὲ . . . οὐδεῖς. In Greek two or more negatives strengthen one another when the last is *compound*; when the last is *simple* they cancel one another. Thus—οὐκ ἐρεῖ οὐδεὶς αὐδέν. 'no one will say anything'; but οὐδεῖς τοῦτο οὐκ ἐρεῖ, 'every one will say this.' Remember that οὐδέ = 'not even' is the negative of καί = 'even.'

80. ἂν εἴποι: modified future (as before).

83. The order is δόξασα ἐμοὶ πᾶσι τε γεγενῆσθαι ἀρίστη γυνὴ εἰς [τὸν] αὐτῆς πόσιν. It is worth noting that γίγνομαι cannot always be rendered by 'become' any more than can *fit* in Latin: here γεγενῆσθαι = 'to have proved herself.'

88. ὥς πεπραγμένων: a gen. absol., supply παίων. [Goodwin, *M. T.* § 848.]

89. οὐ μὲν (= μὴν) οὐδέ is the negative of οὐ μὴν ἀλλὰ (*verum tamen*).

91. εἰ γάρ = *O si*: introducing a wish, like εἴθε. The kind of wish varies according to the mood used. Thus εἴθε ζῶη ὁ βασιλεὺς = 'Long live the king!' (*vivat rex*; εἴθε ἔζη = 'would that the king were now alive' (but he is not) = *utinam viveret*: *G. Gr.* § 342.

93. Note the force of γε here. It is closely attached to the participle, which is in the gen. absol. (αὐτῆς being mentally supplied; this partic. disguises the protasis of a conditional clause (= *if she were dead*).

ταῦν = τοὶ ἄν.

95, 96. πόθεν: sc. τοῦτ' οἶσθα.

ἐρημον: unattended by 1 the mourners in particular,

2 the people generally. Note the double ἄν: cf. on l. 72.

98 ff. In Greece, when a person died, bowls full of water were set before the house, together with sprigs of laurel, that those passing from the house might sprinkle themselves and so escape defilement. The Hellenic ritual required that the water be brought from another house.

103. πίτνει, 'falls,' viz. is shorn off.

πένθει: causal dat.

νεκύν: object. gen.: *G. Gr.* § 397.

νεολαία χεῖρ γυναικῶν = χεῖρ νέων γυναικῶν. This transference of the adj. from 'woman' to 'hand' is called

by grammarians *hypallage*. The same sort of construction is found in English, e.g. Milton, *Paradise Lost*, iii. 147 :

‘The innumerable sound
Of hymns and sacred songs.’

106. τί τόδ’ αὐδᾶς ; ‘ what is this you are saying ? ’

108. In Greek verbs of *touching*, like *θιγγάνω*, *ψαίω*, and verbs denoting *laying hold of*, like *ἄπτομαι*, *ἔχομαι*, *λαμβάνομαι*, are constructed with a genitive, because these verbs imply that the action affects only a *part* of the object.

110. *πενθεῖν* : supply *τοῦτον* as subject to the verb, and as antecedent to *ὅστις*.

112-119. Order: ἀλλ’ οὐδὲ ἔσθ’ ὅποι αἴας τις στείλας ναυκληρίαν (ἡ [ἐπὶ] Λυκίαν, εἴτ’ ἐφ’ ἑδρας ἀνύδρους Ἀμμωνιάδας) παραλύσαι τὴν τῆς] δυστάνου ψυχάν. There are several things to notice in this somewhat difficult passage : 1^o the partit. gen. αἴας depends on ὅποι, *G. Gr.* § 392 ; 2^o ἡ . . . εἴτε, a mixture of εἴτε . . . εἴτε and ἡ . . . ἡ, either of which would have been regular ; (3) the optat. παραλύσαι¹, which is exactly similar to the optative noted on l. 52 ; 4^o The suppression of ἐπὶ before Λυκίαν, as it can readily be supplied from the ἐπὶ in the *second* member of the sentence : cf. Horace, *quae nemora aut quos agor in specus?* = ‘ into what woods or into what caves am I being led ? ’ 5 Patara in Lycia was the seat of one of Apollo’s temples, while Ammon in Libya was sacred to Jupiter.

121. *μηλοθύταν* is an adj. agreeing with *ἐσχάραν*.

πορεύθῶ : delib. subj. (1 aor. subj. pass.) after ἔχω used here in the sense of ‘ to know ’ = *non habeo quo me vertam*. Remember that *πορεύω* in act. = ‘ I make to go ’ ; ‘ I bring, carry ’ : in pass. = ‘ I go, journey.’

122. The αὖ seems, at first sight, quite misplaced. It is, however, put first in order to emphasize it strongly. The position of αὖ is really no more strange than in the idiom noticed on l. 48 οὐκ αἶδ’ αὖ εἰ. The sense is : ‘ If Aesclepius, and he alone, were alive to-day, then would Alcestis have come back to life.’ Compare (and contrast) St. John xi. 21, 32 for the idea conveyed in these lines.

¹ The MSS are unanimous in reading -αι, and therefore I have not ventured to make any change. Of course it would be perfectly easy to adopt Wakefield’s conjecture, παραλύσει : this avoids the difficulty of construction but does not offer any explanation of the grammatical point involved.

ἦν . . . δεδοκώς : a periphrastic pluperf. = ἐδέετο. *Si Aesculapius hodie viveret* ('if he were alive,' but he is not); *Alcestis iam rediisset* ('she would ere this have returned' from the doors of death)¹.

127. ἀνίστη : 3rd sing. imperf. indic. act. from ἀνίστημι. Imperf. of repeated or customary action.

δμαθέντας (article omitted, as so often in poetry) = 'the dead.'

128. πρὶν εἶλε. The main rules for the construction of πρὶν are worth noting: 1) When the principal clause is negative, πρὶν takes the indic. of fact, the subj. + ἄν when the action is prospective primary subj. in primary time, historic subj. in historic time; 2) When the principal clause is affirmative πρὶν takes the infin. Therefore the present passage is an exception to the rule, and not to be imitated. [Goodwin, *M. T.* § 633.]

130, 131. For subj. cf. *G. Gr.* § 344^b.

βασιλεῦσι : plur., refers to Admetus. The dat. is that of the agent. Cf. *G. Gr.* § 423.

135. κακῶν ἄκος, 'remedy against trouble.' Gen. of relation.

136-212. First ἐπεισόδιον.

Enter a handmaid, in tears; is questioned by the Chorus as to Alcestis' state, and replies that she is dying. She gives a full and touching account of the last sad scene—how Alcestis has just taken farewell of the house, even to the lifeless objects therein, her children and servants standing by, weeping. Alcestis is now sinking fast, but is coming out of the palace to look once more on the bright sun. The handmaid then retires to tell Admetus that the Chorus is come.

136. ἦδε. When a new actor is coming on the stage, the Greek tragedians indicate his (or her) arrival by ἦδε, which is used in all cases and genders for ᾧδε or δεῦρο. Translate, 'but here (or "yonder") comes . . .'

138. εἴ τι : lit. = 'if aught,' 'if anything' (viz. if any misfortune; but this is not bluntly stated). So we say in English, 'if anything happens to me,' meaning 'if I am killed, or hurt.' Cf. Latin *si quid mihi acciderit*.

139. εἰ . . . εἴτε = εἴτε . . . εἴτε.

¹ Goodwin, *M. T.* § 414, takes the passage differently.

140. εἴτ' οὖν. The addition of οὖν implies that the speaker rather inclines to this latter view (= or whether, as is more likely . . .).

βουλοίμεθ' ἄν, 'we would fain know'—i.e. for *certain* (εἰδέναι).

141. ἔστι = πάρεστι. Euripides cannot resist making the servant indulge in verbal quibbles.

εἰπεῖν = 'to speak of her as . . .'

142. Note the change of tense from aor. to pres. = 'How could the same person ὁ αὐτός be dead [once for all, in the past, aorist] and also be living [now, present]?'

καὶ πῶς. Distinguish καί (1) prefixed to interrog. particles, expressing *objection*; (2) suffixed, where it grants a fact but asks for further information. [Cf. Shilleto, *Dem. de F. L.* § 257 note.]

144. οἷας: gen. dependent on ἀμαρτάνω. So most verbs denoting *failure to get something*, ἀποτυχάνω, σφάλλομαι, ψεύδομαι. The line is exclamatory; the words οἷας, &c., are put tersely for οἷος εἶ καὶ οἷας ἀμαρτάνεις = 'how noble are you, and how noble is the wife you are losing!'

145. δεσπότης: Admetus. There is an ellipse before πρὶν ἄν (for which see note on l. 128), e.g. 'he never will know, until, &c.'

146, 147. μὲν can hardly be rendered; it simply lays stress on ἐλπίς. We should mark this in English by putting emphasis on the word 'hope.'

γάρ = 'no, for . . .'; cf. l. 42.

βιάζεται, 'constrains her,' 'lays constraint upon her'; or simply 'presses.'

148. Distinguish οὐκοῦν (an emphatic οὖν, the negative sense having disappeared = 'therefore'; and οὐκουν = '... not then?' *nonne igitur?* (an emphatic οὐκ, used in statements and questions).

τὰ πρόσφορα are the due funeral preparations.

149, 150. The first γε simply assents, 'aye'; the second adds force to the word preceding it.

κόσμος includes gold trinkets, rich robes, jewels, flowers.

ἴστω: 3rd sing. imperat. of οἶδα. Remember that, after verbs of *perception*, and *emotion*, the participle is used, not the infinitive; and, if the subject of the dependent verb is the same as that of the governing verb, that participle must be put in the nominative.

Thus οἶδά σε δίκαιον ὄντα, scio te esse iustum.

But οἶδα δίκαιος ὢν, scio me esse iustum.

Milton imitates this Greek usage in the phrase, 'she knew not eating death,' *Paradise Lost*, ix. 792.

151. The position of μακρῶ shows how emphatic the word is.

152. πῶς οὐκ : lit. 'how not best?' = 'aye, best indeed!' The interrog. is really equivalent to a strong statement.

τίς ἐναντιώσεται ; = τίς ἀντερεῖ ; l. 1083.

153. Translate, 'What must the woman prove who has surpassed her?' Perf. part. pass. used as a *middle*, as perf. pass. of deponent verbs usually are.

155. προτιμῶσα : partic. construction as in l. 150 (note). *προ-* in composition implies 'before all else.'

For the sentiment compare St. John xv. 13 'Greater love hath no man than this, that a man lay down his life for his friends.'

157. θαυμάζω has fut. θαυμάσομαι (not θαυμάσω). Similar verbs are ἀκούω, σιγάω, ἀμαρτάνω. θνήσκω, πίπτω : *G. Gr.* § 276.

158. κυρίαν, 'the crowning day.' Robert Browning's magnificent rendering of this speech (*Works*, vol. xi. pp. 29 sqq.) should be studied. It is a poet's rendering of a poet, no mere 'verse-rendering.'

159. ἤκουσαν : cf. note on l. 150. For the verb ἤκω see on l. 46. So too, Socrates, when about to drink the hemlock, on the day of his execution, went away to wash. It was a ceremonial act.

Λευκόν might be either (1) a simple epithet, or (2) proleptic. Euripides no doubt intended (1) ; cf. 174.

160. ἐκ δ' ἐλουσα = ἐξελοῦσα (tmesis). So in English 'thy thoughts which are to us ward' (= toward us).

δόμοι = *arcae, cistae*. The word δόμοι may be used of presses or wardrobes as well as of the rooms in a house. δόμος means properly 'anything built' (from δέμω)¹.

161. ἡσκήσατο : middle, because it was her own body that she decked.

162. στήσα : what are (1) the transitive, (2) the intransitive tenses of ἵστημι ? *G. Gr.* § 248. The hearth (ἑστία) was the symbol of family life. In some houses the hearth was represented by an altar consecrated to Hestia, the 'hearth'-goddess.

163. δέσποινα : either (1) Hestia (Vesta), the goddess of the 'hearth and home,' or (2) Artemis, the patron-goddess of Pherae.

¹ For l. 160 cf. *Med.* 959-963, 1159-1166 with Verrall's notes (ed. min.).

165, 166. τέκνι: Eumēlus and Perimēlē.

τῷ μὲν . . . τῇ δέ = 'to the one . . . to the other.' The so-called definite article shows its original character as a demonstrative adj. here, and in such phrases as *πρὸ τοῦ*, 'formerly'; *ὁ δέ*, 'but he' at beginning of new clause); *τὰ μὲν . . . τὰ δέ*, *partim . . . partim*.

167. *μηδὲ . . . θανεῖν*: we must mentally supply some such word as *δός*, understood from *αἰτήσομαι* above. 'And grant that they may not die ere their time, as I, their mother, am perishing (note that *αὐτῶν ἡ τεκούσα* = *μήτηρ αὐτῶν*): but grant that, happy, they live their full glad life out in the fatherland.' *ἄλποὺς* and *εὐδαίμονας* are both predicative.

170. οἷ: sc. *εἰσίν*.

171-174. *κάξέστεψε* = καὶ ἐξέστεψε 'crasis'. The suppliant carried a branch of laurel or olive or myrtle, round which were twined festoons of wool. He laid his branch on the altar, and left it there if unsuccessful in his petition; if successful he took it away. (From Jebb's note on *Soph. O. T.* 3.)

πτόρθων: gen. of separation, dependent on *ἀπο-* in *ἀποσχίζουσα*.

τοῦπιόν = τὸ ἐπιόν.

μεθίστη: μετὰ in composition implies change.

φύσιν = 'complexion.'

176. *ἐνταῦθα δὴ* = *tum demum*.

ἴδακρυσσε = *ἐδάκρυσσε* (prodelision).

177. *παρθένεια*: neut. acc. pl. of the adj. = *παρθένευμα*, 'virginity.'

180. *μόνον*: nom. 'referring to *λέκτρον*' = *tu, thāme, solus me perdidisti* [Blomfield]. Note the emphatic position of *μόνον*.

ὀκνοῦσα: partic. used causally: *G. Gr.* § 547 *b*. Note the word *προδοῦναι*, 'to refuse to die for her husband would be to betray of her duty as a wife' [Sidgwick].

182. *εὐτυχής*: supply *μᾶλλον*. For the thought contained in this famous line, so ludicrously parodied by Aristophanes, compare Propert. V. xi. 56 in *me mutata quid, nisi fata, velis?* [I have noticed a curiously close parallel in Terence, *Hec.* Act III, sc. v. ll. 40, 41 (Bentley, ed. 1727):—

*Illique exopto ut reliquam uitam exigit
Cum eo uiro, me qui sit fortunatior.*

Surely Terence must be thinking of our passage.]

185. πολλῶν, if we are to regard it as pleonastic, may be compared with Eccl. xii. 12 'Of making *many* books there is no end.'

186. ἐκπεσοῦσα: exactly the reverse of εἰσπεσοῦσα in l. 175.

187, 188. πολλὰ . . . ἐπεστράφη = *saepe rediit*.

θάλαμον is to be constructed with ἐπεστράφη. For the acc. θάλαμον cf. on l. 8 γαῖαν, and for πολλά, *G. Gr.* § 382.

κᾶρριψεν = καὶ ἔρριψεν (*crasis*).

αὖθις . . . πάλιν = 'again, and yet again.'

189. ἐξηρητημένοι: a gen. follows many verbs compounded with prepositions (especially ἀπό, ἐκ, πρό, ὑπέρ, κατά). Thus ἐξέπεσε τῆς πόλεως = 'he was banished from the city'; ἐξηρητήμεθα τῶν ἐλπίδων = 'we depend on lit. hang from hopes,' *G. Gr.* § 416. The perf. partic. here has a middle force.

191. ὥς is *not* to be construed as equivalent to ὥς εἰ.

'She took them in her arms,
And, as a dying woman might, embraced
Now one and now the other.'—R. BROWNING.

194. κακός, 'mean' (in station).

ὥν = ὥστε αὐτόν. A relative with indic. [relative ὅστις more common than ὅς] not infrequently appears in a consecutive clause [neg. οὐ], though the more usual construction is ὥστε with the infin. [neg. μή]. When ὥστε takes an indic. [neg. οὐ] it can only be used of an *actual* result, that is, it lays emphasis on a *fact*.

195. Shortened phrase for καὶ ὑφ' οὗ οὐ προσερρήθη πάλιν.

197. κατθανών = εἰ κατέθανε (conditional use of partic.). Observe that τάν = τοι αὖν. We may render τοι by 'naturally' or 'of course.'

ἐκφυγών: concessive use = 'though he has escaped (death)'; cf. *G. Gr.* p. 209, Obs. 6.

198. τοσοῦτον . . . οὐ: this construction has been noticed on l. 195.

Note the emphatic position of οὐποτε before the relative.

λανθάνω with acc. = 'to escape the notice of.' The middle ἐπιλανθάνομαι — 'forget'; fut. ἐπιλήσομαι, 2 aor. ἐπελαθύμην, perf. ἐπιλέλησμαι. Here Euripides prefers the rarer uncompounded form. The verb governs a gen., being equivalent to 'I am forgetful of'; cf. *G. Gr.* § 327*.

199. ἦ που, 'no doubt,' 'I suppose' uttered in a questioning tone of voice).

τοισίδε: dat. plur. in causal sense) from ὅδε, agreeing with κακοῖς.

200. εἰ = 'that.' Verbs of 'wondering,' and also such verbs

as ἄχθομαι, ἀγανακτῶ, στενάζω (all expressing *emotion*) take εἰ instead of ὅτι. For a full statement of the rule cf. *G. Gr.* § 368 (e).

202. μή. His words would have been 'do not forsake me!' hence μή, *G. Gr.* § 369 (b).

τὰμήχανα = τὰ ἀμήχανα.

204-206. Translate: 'And she, all listless, a piteous burden for the hand that supports her (viz. unable to move, helpless), yet nevertheless still breathing, albeit but little, is eager to cast one glance upon the light.' There is no difficulty here, if the punctuation is attended to. χειρὸς, viz. of Admetus. βλέπειν: the pres. would signify 'to be looking upon'; the aor. signifies the momentary nature of the act.

βούλομαι denotes an *active wish*, θέλω mere *willingness* to do a thing.

210. τι, like συγκρὶν above, is adverb. accus. 'in any degree'; hence οὐ τι πάντες = 'by no means all are loyal to their masters.' Admetus must have been unpopular with most of his subjects at this time.

211. For construction of ὥστε see on l. 194 and *G. Gr.* § 352.

213-243. First στάσιμον.

The handmaid retires. The Chorus asks wonderingly whether there is still any hope for Alcestis or not. They make earnest appeal to Apollo, the healing god. Presently they see Alcestis appearing; whereupon they call upon the land of Phærae to lament, and announce that they will never again recommend marriage as a blessing to mortals.

213. τίς . . . πῶς . . . πᾶ; asyndetic (absence of conjunctions). This gives greater rapidity and force to the anxious question.

214. τύχας: the gen. with πόρος of the thing *from* which a way is sought. 'What escape—how—where—can there be, from the ill-luck which dogs our rulers?' τυράννοις, plur. for sing.; cf. l. 131]. For πῶς ἄν, expressing a *wish*, cf. *G. Gr.* § 342, Obs. 3.

215. τέμω . . . ἀμφιβαλῶμεθ': note change of number. The chorus consists of more than one person; yet the sing. is often used, because the leader of the chorus (χορηγός), acts as spokesman for all. The subjunctives are deliberative: *G. Gr.* § 344 b.

217-219. ἤδη, iam = 'at once.'

δῆλα: neut. plur. adj. without any noun; our idiom requires the sing. 'all is clear—too clear' (δῆλά γε).

εὐχόμεσθα : jussive : *G. Gr.* § 341 *a.*

220, 221. ὤναξ = ὦ ἄναξ.

μηχανάν . . . κακῶν = *remedium malorum*. For the gen. cf. l. 213.

222-224. 'And, insomuch as thou didst discover this (cure) aforetime, so also now prove thyself a liberator from death, and give the bloody Death-God pause.' τοῦτο, viz. μηχανὴν κακῶν.

227. οἷα πράξεις = 'how ill you will fare!'

δίμαρτος is gen. of separation.

228. ἄρα = *nonne*? ἄρ' οὐ in prose. The καί = *actually*, and closely qualifies σφαγᾶς. 'Are not these things enough to make a man cut his throat, or more than enough to bring his neck to the swinging noose?' καί, as often, joins alternatives. πλέον is adverbial.

πελάσσαι is an Epic form; this license of doubling the σ of the 1 aor. after a short vowel is one which the tragedians sometimes employ.

[οὐρανίῳ seems an extravagant epithet, suitable perhaps in Aristophanes but not here. A literal translation would be 'bring his neck to the sky-high noose,' which of itself suggests that the word may be corrupt.]

232. Poetic forms = καταθανοῦσαν ἐν τῷδε τῷ ἡματι.

Chorus. 'See! here comes Alcestis from the palace, and her husband with her. Cry aloud, O land of Phœræ, bewail this noblest of wives who, wasting away by disease, is passing beneath the earth to the abode of the nether Death-God. I shall ever affirm henceforth that marriage brings more sorrow than joy, both judging by former experience and beholding these sorrows of my king, insomuch as he, losing a most noble consort, will find all his after life insufferable.'

233. ἦδε: as in l. 24.

δῆ is emphatic = 'actually': but to translate it thus would be clumsy in English. We indicate such emphasis by voice-inflection.

237. κατὰ γᾶς : cf. κατὰ χθονός in l. 163. When κατὰ = 'down beneath' (whether of 'rest' or 'motion'), the gen. is used. For the whole expression cf. the words of the Scotch song, 'I am wearing awa' to the Land o' the Leal.'

241. ὅστις : causal = *quippe qui* with conj. in Latin.

242. ἀπλακῶν for ἀμπλακῶν (ἀμπλακίσκω). The word, in an exactly similar sense, occurs again in ll. 418, 1083. The verb ἀμαρτάνω is also used, with no difference of meaning, in ll. 144, 342, &c. For the gen. cf. *G. Gr.* § 327*.

ἀβίωτον . . . βιοτεύσει: lit. 'will live the future time unliveable.' For the oxymoron ('pointedly foolish,' juxtaposition of deliberately self-contradictory words' cf. such phrases as γάμος ἄγαμος, 'marriage that is no marriage'; *splendide mendax*, 'nobly deceitful'; and Tennyson's famous lines in the *Idylls*:

'His honour rooted in dishonour stood,
And faith unfaithful kept him falsely true.'

244-434. Second ἐπεισόδιον.

Alcestis appears. She takes a last farewell of her husband, her children, and the fair world around her. She has a vision of Death awaiting her to lead her hence. Then she implores Admetus never to marry again, and so bring dishonour upon her memory, and misery on her children. Admetus promises, and avows his intention of mourning for her all his life through; affirming that, had he the powers of Orpheus, he would have faced the terrors of the lower world, and brought her back to life. Alcestis, satisfied by her husband's promise, now grows weaker. She dies. Admetus then bids the Chorus sing a lament for Alcestis. He prepares at once for the burial of his wife, and orders the land to mourn publicly for her for a year.

245. οὐράνιαί . . . δῖναι . . . , 'swift flowings of the cloud through heaven.' Euripides, like Ruskin, had a keen eye for nature in all her manifold workings, and seems specially fond of alluding to the phenomena of cloud, air, and shining sky.

246. ὄρᾱ: sc. ἥλιος, from l. 244.

247. 'Tho' we have done nought to the gods for thee to merit death.' For ἀντί = 'in return for,' cf. ἀνθ' ὧν εὖ ἔπαθον εὖ ἐποίησα = 'for the benefits I received I conferred benefits.' Note that ἀνθ' οὗ, ἀνθ' ὧν often = 'wherefore.'

249. Admetus, so this line suggests, may have married Alcestis at Iolcus, her father's (Pelias') home. This does not, however, tally with ll 177 and 911 sqq.

250. μὴ προδῶς: sc. ἡμᾶς. For construction cf. *G. Gr.* § 341 b.

254. Charon was the ferryman of the dead over the river Styx. See Seyffert, *Dictionary of Antiquities*.

256. σπερχόμενος is used absolutely = 'in haste'; τάδε and με are both objects of ταχύνει (lit. 'he hastens me these things,' viz. λέγων τάδε, τάδε being an *internal* accus. as

it is called) used adverbially = 'thus.' Translate, 'Thus he speeds me on, in eager haste.'

257. The position of *πικρὰν* shows that it is an oblique predicate; render in English 'bitter is this voyage whereof you speak.' Similarly *ὁ μάντις τοὺς λόγους ψευδεῖς λέγει* does not mean 'the prophet utters the false words' but 'the words which the prophet utters are false.'

ἔλεξας: the *dramatic* use of the aor. (= English present), in reference to the moment just past: *G. Gr.* § 485.

259 263. 'Some one is leading me—do you not see him?—some one is leading me to the hall of the departed, even winged Death glancing under darkling brows.' *τις* is subject to *ἄγει*, and *Ἄιδας* is in apposition to *τις*. The Greek well portrays Alcestis' nervous incoherence.

264. *οἰκτρὰν* *accus.* picks up *οἷαν ὁδόν* just preceding. In *ἐκ τῶν* (= 'of them,' *e quibus*) we have another example of *ὁ* with its original demonstrative force; cf. l. 937 n.

271. *σφῶν*: dat. dual from *σύ*, not to be confused with *σφῶν* gen. plur. of the indirect reflexive. Cf. *G. Gr.* §§ 128, 134.

272. *ὀρῶτον* = *utinam vivatis!* pres. opt. act. (in dual from *ὀράω*. *Vivite et valete*, is Monk's terse rendering of the line.

χαίροντες: for the double meaning of this word cf. l. 511 note.

273. *λυπρόν*: predicative again; cf. on l. 257.

ἔπος: viz. *χαίροντες*.

274. *παντός* is good Greek. 'any' is a good English rendering. Cf. here Tennyson—

'A devil rises in my heart
Far worse than any death to me.'

275. Exactly parallel is the Latin *per te deos oro*; *πρός* governing *θεῶν*, as *per* governs *deos*. Understand here a verb of beseeching.

τλήῃς: 2nd sing. 2 aor. subj. of *√ΤΛΑ*, fut. *τλήσομαι*, 2 aor. *ἐτλην*. It has several allied meanings—(1) = *sustinere*, 'endure,' as in l. 837; 2 = *audere*, 'to have courage,' e. g. *τέτλαθι δῆ, κραδίη* in Homer; 3 = 'put up with'; (4) = 'deign,' 'submit,' 'condescend' (as in l. 1; 5) = 'to prevail on oneself,' Lat. *inducere animam*; 6) = 'have the cruelty to,' 'have the heart to,' as here.

277. Compare Homer *Π.* xviii. 178 *ἀλλ' ἄνα, μηδ' ἔτι κείσο,* 'Up, nor lie here longer!' *ἄνα* = *ἐν. στήθει*.

'No longer could I live when you are gone' *te mortuū equidem vivere non potero*).

278. ἐν = 'depending on.'

καὶ ζῆν καὶ μῆ (ζῆν): epexegetical or explanatory infinitive. Cf. Acts xvii. 28 'in Him we live and move and have our being.'

279. σήν is, by its position, emphatic.

σεβόμεσθα = σεβόμεθα: cf. l. 219.

280. The γάρ-clause explains θέλω in next line. For the position and use of γάρ compare a precisely similar use of 'for' in Tennyson, *Passing of Arthur*:

'Yet, for a man may fail in duty twice,
And the third time may prosper, get thee hence.'

The subject nom. of the dependent clause is anticipated by being made object of the principal clause. Thus in this line the words, literally construed, run 'you know my affairs how they stand' = 'you see how my affairs stand.' This idiom is found in Latin, e.g. *Nosti Marcellum quam tardus sit*, 'you see how slow Marcellus is'; and in English 'I know thee who thou art' (= I know who thou art, Luke iv. 34; 'seeing the young man that he was industrious,' 1 Kings xi. 28. For ἔχει (intrans.) see Vocabulary.

θέλω = *volo*, βούλομαι = *cupio*. The former denotes intention, the second active desire; cf. on l. 204.

πρίν: note on l. 128.

282. 'I, honouring you, did set you to behold yon light of day at the price of (ἀντί) my own life, and now am dying on your behalf, though it be in my power not to die, but, &c.'

284. παρόν: accus. absolute, which always replaces a gen. abs. in the following impersonal expressions: ἐξόν, παρόν, παρέχον = 'it being possible'; δέον, πρέπον, προσήκον = 'it being fitting,' or 'necessary'; δύξαν, δεδογμένον, προσταχθέν = 'it having been decided' or 'bidden.'

285. ἔχειν = to have, σχεῖν = to win.

286. ὀλβιον τυρανίδι = 'blessed with royalty.' The word *τύραννος* in Greek, unlike our 'tyrant' by no means necessarily involved any notion of cruelty; the word meant 'a man possessed of absolute power.'

Note the pres. *ναίειν* in contrast to the aor. *σχεῖν* in l. 285.

288. 'Nor, though I had the gifts of youth, did I spare (them).' [Perhaps ἐφεισάμην here = 'did I spare myself.' S. T.]

290. χῆ = καὶ ἡ.

προῦδοσαν for προέδοσαν.

291. Lit., 'It having arrived for them i.e. the time, or

opportunity, being come for them) not only to yield up their life, but also to save their son, and so die with renoun.' ἦκον is acc. absol. (cf. n. on l. 284)¹.

μὲν . . . δέ, lit. 'on the one hand, on the other'; but the rendering varies according to the shade of meaning that has to be brought out.

κεῦκλεῶς = καὶ εὐκλεῶς.

295. ἄν ἔζων, 'I should now have been living'; force of ἄν with imperf. (= Lat. imperf. subj.).

τὸν λοιπὸν χρόνον, 'the rest of our days'; acc. of duration of time.

296. Join ἄν with ἔστενες and ὠρφάνευες.

σῆς δάμαρτος: gen. of separation; *G. Gr.* § 410.

298. The Greeks conceived of their gods as jealous of human happiness, and as ready to cut that happiness short by death, when displeased. Contrast 1 John iv. 16.

ῶστε: *G. Gr.* § 352.

299. ἀπόμνησαι: 1 aor. imperat. midd. = 'duly remember to be grateful' (lit. 'gratitude'). The force of ἀπο- in composition is (1) 'away, from,' ἀπιέναι *abire*; (2) 'of what is due' (= Lat. *re*). ἀποδίδοναι = 'to give back what is due' (*reddere*).

τῶνδε is gen. of cause: *G. Gr.* § 412.

εἶεν: *eh bien!* (in French).

300. ἀξίαν, i. e. χάριν, which, in this place, has a different meaning from χάριν in l. 299. Translate, 'an equal return.' In l. 299 the word signifies the *feeling* of gratitude; in l. 300 the *actual expression* of it in action. Cf. the meaning of *gratia* in Latin.

301. ψυχῆς: *G. Gr.* § 411. Gen. of comparison.

302. δίκαια δέ answers ἀξίαν μὲν; both depend on αἰτῆσμαι.

303. ἦ γῶ = ἐγώ (prodelision: cf. l. 176).

εἵπερ, *siquidem*. The enclitic περ (derived from the epic

¹ This is a difficult passage. The MSS. give καλῶς μὲν αὐτοῖς καθανεῖν ἦκον βίου. Bayfield, regarding βίου as a loose gen. of relation, added to καθανεῖν (though the sense is complete without it), renders 'it having arrived for them to die with fitness.' Mr. Thelwall construes 'though a moment of life was come to them for dying finely'; but, *if* the MS. lection be sound, there appears to be a conflation of two constructions: (1) καλῶς αὐτῶν ἠκόντων βίου, and (2) ἦκον αὐτοῖς = 'when it *became* them') καθανεῖν. I follow Hayley in regarding καθανεῖν as corrupt, and have adopted Hartung's emendations.

περί = 'very much') is joined to relatives, to governing conjunctions, to καί, and emphasizes the word to which it is attached. Thus ὅσπερ = 'the very one who,' ὥσπερ = 'just as.' Here εἴπερ signifies 'if, as I hope.' The words εἴπερ εὖ φρονεῖς are not, as Hadley remarks, 'the words of implicit confidence.' Cf. note on l. 516.

304. ἀνάσχου, 'be content [to rear] these children [to be]...' The part. (τρέφων) is the regular construction after such verbs as ἀνέχομαι, καρτερῶ, ἄρχομαι, παύομαι, and the like: cf. *G. Gr.* § 549. So we have οὐκ ἀνέχομαι ζῶσα = 'I will not endure to live,' and in Latin *video deceptus ab illis* = 'I see I have been deceived by them' (in Greek αἰσθάνομαι ἐξηπατημένος).

δεσπότας: predicative; cf. on l. 35.

305. Cf. ll. 303 and 309 for the prodelision. The dat. τοῖσδε is governed by the preposition ἐπι-, 'marry *over* them,' viz. to their hurt (as Bayfield explains). Cf. l. 373 ἐφ' ὑμῖν.

306. ἥτις is either causal ('seeing that she') or generic ('such a woman as'). φθόνῳ is causal dative.

309. ἐπιούσα: ἐπι- in composition may have four meanings — (i) upon, (ii) in addition, (iii) after, (iv) against. Here it is used in sense iii = 'the *succeeding* stepdame,' i.e. the stepdame that *succeeds* to the true mother's place.

311. παῖς may be masc. or fem.; hence ἄρσιν is added to make the gender quite clear.

μέν . . . δέ: a good way of rendering these participles is to translate the μέν by 'whereas,' and to leave the δέ untranslated, but to indicate its presence by laying stress of voice on the word preceeding it.

πύργον μέγαν: an architectural simile. Note that the words are predicative.

313. μοι, not μου, is the regular Greek idiom.

314. τοίας, 'such as I have described,' viz. ἐχίδνης οὐδὲν ἥπιωτέρα.

τῷ σὺ πατρί is dat. governed by the σύν in συζύγον. The Attic writers used indiscriminately the forms σύζυξ and σύζυγος, ἄζυξ and ἄζυγος, νεύζυξ and νεύζυγος.

τυχοῦσα: implying condition: *G. Gr.* § 357 b. Translate: 'if you find your father's consort to be such a woman as I have described.'

315. μή: sc. δέδοικα. But note that μή + subj. is the primitive expression of 'fear' and the like; subordination to a verb is a later development. [Monro, *Homeric Grammar*?, § 278; Leaf on Hom. *Iliad*², I. 26.]

317-319.

'For neither shall thy mother watch thee wed,
Nor hearten thee in childbirth, standing by
Just when a mother's presence helps the most.'

R. BROWNING.

ἵνα = *tum cum*. Also used of place = 'where.' In both these cases, always + indic.

320. ἐς αὐριον : viz. 'to-morrow'; but the prep. is accounted for by the presence (in next line) of ἔρχεται, a verb of motion.

321. The meaning of the *third day* is quite obscure; it is useless to guess, therefore, what precisely is intended by the phrase.

322. μηκέτι : not οὐκέτι, because a *class* of people is spoken of. τοῖς μηκέτι οὔσι = τοῖς νεκροῖς.

λέξομαι : fut. midd. for pass. (= λεχθήσομαι, 'I shall be reckoned'). There are more than a dozen such verbs, the majority of them *contracted* verbs. Note that λέξομαι in (tragedy) is always passive.

323. πόσι : vocative of πόσις : but ποσί dat. plur. of ποῦς.

324. 'Tis yours, husband, to boast you found a most noble wife; and yours, my children, to boast you are sprung from a most noble mother.' ἔστι : cf. l. 141.

Note the careful use of the tenses in λαβεῖν and ἐκπεφυκέναι. What is the exact difference?

327. εἴπερ μή : the μή goes closely with ἀμαρτάνει, and, though itself negative, combines with the verb to form a positive idea. Translate, 'If he is in his *right* senses' (as he assuredly is). Cf. note on l. 303.

For ἀμαρτάνω + gen. cf. *G. Gr.* § 327*.

329. καὶ . . . καὶ - *ut . . . ita*. Translate, 'As, in your life-time, you and none other were my wife, so in death you alone shall ever be called "wife"; and, in your room, no Thessalian bride shall ever address me as "husband."'

330. κεκλήσει : fut. perf. implying a *state*, not an *act*; cf. note on l. 21.

331. Observe that τόνδε, lit. 'this man' = ἐμέ, as often; and that ἄνδρα is predicate.

332. 333. 'There is no woman sprung of a sire so noble, nor otherwise so fair to look upon' (lit. with respect to beauty). In l. 332 οὕτως qualifies ἐυγενούς : in l. 333 note its position *after* the adj. it qualifies.

ἄλλως = *ut alia referam*; or it may mean 'besides.'

εἶδος : acc. of nearer definition. Cf. δέμας ἀθανάτοισιν

ὁμοίος, 'like the gods in stature.' So Virgil: *os laumerosque deo similis* = 'godlike in face and form.'

334. τῶνδε, pointing to the two children Χ σοῦ in next line. Note the emphatic position of the two words.

335. γενέσθαι represents γένοιτο of direct petition; viz. τῶνδ' ὄνησις γένοιτο = 'may there be (for me) enjoyment of these!' The gen. τῶνδε is objective, denoting 'that in respect of which,' *G. Gr.* § 413.

ὀνίνημι in act. = 'benefit'; in midd. = 'reap benefit'; pres. ὀνίναμαι: fut. ὀνήσομαι: 2 aor. ὠνήμην (rarely ὠιάμην, like ἐπριάμην). Remark the opt. ὀνείμην, ὄναιτο, ὄναιτο, &c.; infin. ὄνασθαι. For the gen. σοῦ cf. *G. Gr.* § 327*. The act. ὀνίνημι, like ὠφελῶ, takes an accus., *ib.* § 328*. Alcectis is now dying; hence these words of Admetus.

336. τὸ σὸν πένθος, 'grief for thee.' A regular Greek usage, by which an objective gen. is understood in a possessive pronoun. So in N. T., 'do this ἐς τὴν ἐμὴν ἀνάμνησιν,' in memory of me (Luke xxii. 19).

ἐτήσιον is predicate.

337. ἔστε ἄν = ἕως ἄν. In temporal clauses where the action marked is *general* ('ever'-clauses of time), put ἄν with subj. in pres. or fut. time, the opt. without ἄν in past time; *G. Gr.* § 347.

οὐμός = ὁ ἐμός.

338. Supply ταύτην as antecedent to ἧ.

340. τὰ φίλτατα = 'all you held most dear.' viz. life and all that makes life liveable.

The gen. τῆς ἐμῆς ψυχῆς is governed by the ἀντι- in ἀντιδοῦσα.

341. ἄρα = *nonne*; cf. l. 228, note.

πάρα = *πάρεστι*.

σέθεν (= σου) in apposition to συζύγου. In English we should say 'in thee.'

344. κατέϊχε, 'used to fill.' κατα- in composition signifies (i) down; (ii) back; (iii) adversely, καταγιγνώσκειν = 'condemn'; iv) completely, as here. Cf. κατεσθίειν = 'to eat a thing up.'

345-347. ἄν . . . θίγοιμ': cf. on ll. 48, 52.

βαρβίτου: part. gen. The precise nature of the βάρβιτος is not known for certain; but it appears to have been an instrument similar to the harp, but narrower and longer. Consult Rich, *Dict. Antiq.*, s.v. 'barbitos.'

λακεῖν: a complementary infin. after the words φρέν' ἐξαίροιμ which together are equivalent to a modal verb (e. g. 'never will I consent to sing,' &c.). Closely allied with

this use is the so called infin. of purpose, which, though never used in Latin prose, is imitated by Latin poets. Cf. *G. Gr.* §§ 527, 528.

The flute (*αὐλός*) is called Libyan, because made of lotus wood, which grew in Libya. See illustration.

λακεῖν, here = 'sing,' is generally used of harsher sounds.

348 sqq. Paley points out that the Greeks had a much deeper feeling for sculptured forms than we can pretend to realize. To us the lines 348-56 seem somewhat strange, to say the least.

352. *καίπερ οὐκ ἔχων* : cf. note on l. 2.

353. *οἶμαι*, 'metninks,' *opinor*; cf. l. 565, note.

ψυχρὰν τέρψιν is acc. in app. to sentence : cf. note on l. 7.

'A cold delight, indeed, but all the same
So should I lighten of its weight my soul!
And, wandering my way in dreams perchance,
Thyself will bless me: for, come when they will,
Even by night our loves are sweet to see.'

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354. *ἀπαντλοῖην ἄν* : modified future; our 'I am like to . . . ' (so in next line *εὐφραίνοις ἄν*). In all contracted verbs (stems in α, ε, ο) the ending of pres. opt. act. is usually -οίην, -οίης, -οίη in singular.

356. *κἄν* = *καὶ ἐν*.

ὄντινα . . . : the change from pl. *φίλους* to sing. *παρῇ* is abrupt, though not uncommon. Lit. = 'during whatsoever time he (the friend) may be present.' Possibly, however, *παρῇ* is the impers. verb. in which case render 'during whatsoever time it may be permitted' (one's friends to be present to our sight)¹.

357. *εἰ παρῇν . . . κατῆλθον ἄν* : viz. 'If I had (but I have not) the tongue, &c., . . . I should already have gone beneath.' Alcestis is not dead; yet Admetus addresses her as though she were, projecting his thoughts to the time when his worst imaginations would be realized. The imperf. *παρῇν* is no makeshift for an aorist; it is accurately used here, the sense being 'if the tongue of an Orpheus had been mine in the past, and still were mine now, as an inalienable possession.'

358. *κόρη Δήμητρος* : Persephone. *πόσις*, Pluto.

ῶστε with inf. expressing a *natural* result (cf. *G. Gr.* § 352). An *actual* result is expressed by *ῶστε* + indicative.

¹ Prinz conjectures *τρόπον*, in defiance of the MSS. tradition.

359. ἐξ Ἀιδου : sc. οἰκίας. This elliptical gen. is common enough in every language, e. g. εἰς διδασκάλου φοιτᾶν, 'to go often to a teacher's'; ventum erat ad Vestae (templum); 'we went yesterday to St. Paul's.'

360-2. Πλούτωνος : cf. Dyer's *Gods of Greece*, p. 177, note 3. οὐπί = ὁ ἐπί : Charon is alluded to. The 'dog of Pluto' is, of course, Cerberus (Gk. Κέρβερος), which guarded the gate of Hades.

ἔσχον = κατέσχον.

πρίν : G. Gr. § 347 ; and note on l. 128.

σὸν βίον : lit. your life = 'you alive,' *te vivam*.

363. ἐκείσε, *illuc*, because motion is implied.

ἔταν θάνω : [2 aor. subj.] cf. G. Gr. § 347. *Expecta me illuc venturum cum mortuus fuero*.

364. ὥς + fut. partic. to express purpose. So παρεσκευάζοντο ὥς πολεμήσοντες, 'they made preparations with a view to fighting.'

365. Construe : ἐπισκῆψω γὰρ τοῦσδε (viz. 'the two children') θεῖναι με ἐν ταῖς αὐταῖς κέδροις σοί (= 'with you'). For the dat. σοί after ὁ αὐτός see G. Gr. § 428 (d).

367. Cf. 2 Sam. i. 23 (David's lament over Saul and Jonathan) 'in their death they were not divided.'

μηδὲ θανών = *ne mortuus quidem*.

εἶην : G. Gr. § 342.

369. σοι like φίλῳ depends on the συν- in συνοίσω. In the next line τῇσδε is objective gen. = 'bitter grief for her.'

371. τάδε is explained by μὴ γαμεῖν κ.τ.λ.

δὴ goes closely with the verb : 'you have just heard.'

372. γαμεῖν is, of course, future ; this (not γαμήσειν) is the regular Attic form.

The use of μὴ after λέγοντος, where we might naturally expect οὐ (cf. G. Gr. 592 [5]), is to be explained by the circumstance that λέγοντος here is more than a mere verb of 'saying' ; it expresses, not *pure fact*, but *resolve* or *strong assurance*. In such cases the dep. clause requires μὴ, e. g. ὀμνυσι ταῦτα μήποτε γενήσεσθαι = 'he swears this shall never happen.' G. Gr. § 368 a.

373. ἐφ' ὑμῖν = 'to your hurt' (lit. *over you*) ; cf. l. 305.

374. 'Aye, not only do I say so now, but I shall also accomplish it.'

375. ἐπὶ τοῖσδε : an anapaest is rare at the beginning of an iambic, unless the three syllables be in one word. Euripides only breaks this rule in verses beginning with a preposition.

376. Do not translate γε by a separate word ; it merely

strengthens φίλον, and its presence may be indicated, in translating, by laying a somewhat pathetic emphasis on the word employed to render φίλον, e.g. 'precious.' So below, l. 378.

377. νυν enclitic = *igitur* : νῦν = *nunc*. Cf. Propertius, V. xi. 75 and the beautiful words in Homer, *Iliad* vi. 429, 430.

Ἕκτορ, ἀτὰρ σὺ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ,
ἧδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.

'Hector, thou art my father and mother dear, and brother, aye and my sweet spouse.'

378. The full construction would be πολλή ἀνάγκη ἔστιν ἐμὲ γενέσθαι μητέρα τῶνδε τοῖς τέκνοις σου γ' ἀπεστερημένοις.

379. χρῆν : *past* tense ; we should prefer to use a *present* : 'just when I ought to be alive.' Note the difference between χρῆν and χρῆν ἄν : the former = 'one would rightly' (but one does not), the latter = 'it would be right' (under changed circumstances). χρῆν = χρῆ (i.e. *χρεία*) ἦν. The form ἐχρῆν is due to false analogy.

381. Cf. Eccl. ix. 10 'There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.'

383. The Fates claim but one life. Admetus, therefore, must live on, as best he may. Alcestis is speaking of herself, but uses the plural (*masc.* be it noted). Cf. Soph. *Antig.* 547 ἀρκέσω θνήσκουσ' ἐγώ = 'my death will suffice', for the thought. Note personal construction.

385. καὶ μὴν : [cf. l. 105] denoting (says Sidgwick), as it so often and so naturally does, a new feeling or thought.

σκοτείνόν : another example of oblique predicate, lit. 'so that they (my eyes) become dark.'

386. There are two grammatical points to notice here :
(i) the aor. ἀπωλόμην which is *dramatically* employed, but involves strictly no idea of time - 'I am undone then (ἄρα) !'
(ii) εἰ + fut. indie. used, not with a notion of true futurity, but in a special *modal* sense (*G. Gr.* § 354, Obs.) = 'if you *mean* to leave me indeed (δῆ)'. Cf. l. 733.

387. 'You may say of me that I am no longer anything at all.'

λέγοις ἄν : potential ; *G. Gr.* § 340.

οὐκέτ' . . . οὐδέν : double neg. = strong affirmative. N.B. οὐκ ἐρεῖ οὐδείς οὐδέν = 'nobody will say aught,' but οὐδὲς τοῦτο οὐκ ἐρεῖ = 'everybody will say so.'

388. μὴ λίπησ : *G. Gr.* § 341 b.

393-415. A monody sung by Eumelus.

393. **τύχας** : the gen. of cause is often used with interjections, denoting the cause of astonishment ; cf. **οἶμοι τῶν κακῶν**, 'alas for my misfortunes !'

μαῖα : gen. = *nutrix*, here = *mater*.

396, 397 = 'She hath forsaken me, and hath made my life orphan, cruel that she is !' **τλήμων** (✓**τλα-** cf. **τλήναι**) may be (1) hard-hearted, (2) unhappy (according as it is regarded as = 'enduring something oneself,' or = 'enduring to do something to others').

400, 401. **ἄκουσον** : repeats **ὑπάκουσον** without change of meaning.

σε : sc. **ἀντιάω**.

403. **ποτί** (= **πρός**) + **πίτνων** = **προσπίπτων**. Tmesis.

στόμασιν = 'lips.' Cf. *Soph. Trach.* 938.

404. **ταύτην δὴ καλεῖς τὴν οὔτε κλύουσάν οὔτε ὕρῳσαν**, is the Scholiast's note. Cf. Wordsworth :—

'No motion has she now, no force ;
She *neither hears nor sees*.'

406. The full meaning of the Greek is as follows : 'I am but a child, and now am deprived of my mother ; so that I am not only a child, but alone in the world as well.'

λείπομαι with a genitive, as usual after verbs of 'wanting.' Note that **λείπομαι** is also construed with a gen. of comparison = 'I am inferior to ...'

407 sqq. Translate, 'Sorry my lot, indeed, unhappy that I am ! and thou, too, my own sister, what troubles hast thou borne with me ! Ah my father, unprofitable, unprofitable was thy marriage, nor didst thou come to the goal of old age with her that lieth here (**τᾶδε**). And now thou art gone, my mother, all the house is undone.'

σύγκασι and **κούρα** (= **κόρη**) are in apposition ; lit. 'you, maiden that are my sister.'

ἐνόνατα (**ἀνόνητα**) : adverbial accusative.

γῆρας τέλος : lit. 'the goal (of life) which consists in old age.' Gen. of definition.

οἰχρμένας σοῦ : gen. absolute.

416-419. The Chorus here intervenes with one of the usual tactless and tasteless pieces of platitude which are the distinguishing features of their interruptions, when they act as interlocutors in the dialogue. [Cf. *Cic. Tusc. Disp.* iii. 33, 79.]

417. π , 'at all': οὐ γάρ π = 'for you are *by no means*,' &c. Note the accus. neut. used adverbially (as in l. 413).

418. ἤμπλακες : cf. on l. 242.

420. Death is the debt we must all pay. Cf. Horace, *A. P.* 63 *debemur morti nos nostraque*; Macaulay, *Lay of Horatius*,

'To every man upon this earth
Death cometh, soon or late.'

[τὸ] κατθανεῖν is subject of ἐφείλεται, *G. Gr.* § 534. For ὡς in dependent statement cf. *G. Gr.* § 367.

421. 'Because I knew it αὐτά, long was I vexed in spirit.' Just as the present is often used with adverbial expressions denoting time (e.g. πάλαι, ἤδη = *iam*), to mark actions *began* in the past but *continued* up to the present; so the imperf. is similarly used to mark an action as *going on in the past*. For the present cf. *ἰαμβολοῖμαι* *μακρόν* = 'long have I been asking.' But contrast πάλαι = 'of old' + imperf. with the Latin *iambulum* + imperfect. Thus: *ἔβι ἰαμβολοῖτον* *ἐκεῖ* *ποῖον* = 'I *had been* living there a long while'; but *παλαι* *κατειχόμεν* *γνώσῃ* = 'I apprehended it in thought from the first' not 'had been apprehending'. [Compare *G. Gr.* App. II. from which the substance of above note is taken.]

422. ἀλλὰ . . . γάρ : cf. Grammatical Index.

ἐκφορὰν θήσομαι (-ἐξοίσω, 'I shall arrange for the burial.' Cf. Latin *efferre* and *elatio*. This use of τίθημι + subst. as a periphrasis for a verb, cognate to the subst. occurs many times in Greek tragedy. The middle i.e. 'I shall get arrangements made' is more usual than the active.

423. μένοντες, 'while you wait' before the funeral-procession starts).

424. παιάν : properly any solemn song, whether of victory or of death; it is even used of hymns in honour of the nether gods. Here it has a double sense; the Chorus sing a 'dirge' or 'litany,' which also is itself a song in honour of Death, the implacable αἴσπονδος. Homer has (*Il.* ix. 158) Ἀΐδης τοι ἀμείλιχος ἢ δ' ἀδάμαστος = 'of a truth, Hades is implacable and not to be overcome.'

Notice κατῶθεν (adv. denoting *motion from* where we might expect an adv. of *rest*. This idiom is very common in Greek; thus οἱ-ἐκ-τῆς-πολέως ἐξῆλθον = 'the towns-folk made a sortie.'

425, 426. ὦν governed by κρατῶ = 'I am master of them'; κρατῶ with accus. = 'I master,' i.e. *defeat*.

πένθους : partitive gen. governed by κοινοῦσθαι.

τῇσδε γυναικός : object. gen. 'grief felt for this woman'.

Distinguish between λέγω as a verb of *saying*, constructed with (1) accus. + infin., or (2) ὥς, ὅτι; and as a verb of *bidding* (cf. *dico* in Latin) which, in addition to the object-dative, may be constructed with an accus. or dat. (as second object).

427. Datives of manner : G. Gr. § 431 b.

κουρά ξυρήκης = 'close-shaven tonsure' Bayfield.

428, 429. οἱ : sc. ὑμεῖς = 'you who . . .'

τέθριππά : viz. ἄρματα.



FRONTLET PLACED ACROSS THE FOREHEAD OF HORSES.
(From a vase-painting.)

μονίμπυκας πώλους : lit. = 'single-frontleted steeds,' i. e. 'single steeds wearing frontlets,' headbands. Here, as often in Greek tragedy, 'each part of the compound adj. is equivalent to an independent epithet' (Bayfield).

ζεύγνυσθε : middle, the force of which may best be brought out by putting the word 'your' before the object-nouns (Haydon). Translate, 'And do you who yoke four-horsed chariots and [saddle] single steeds (for riding), cut the hair of their manes with a knife,' viz. in sign of mourning.

431. σελήνας δώδεκ' ἐκπληρουμένας : accus. of duration of time, 'for twelve full months,' lit. 'during twelve moons while they are being fulfilled.'

433. 434. οὐδέ (stronger than εὔτε) = 'nay, nor yet . . .'

ἀξία κ.τ.λ. = *dignu est quæ a me honorem accipiat*. For the infin. cf. l. 1060. The gen. τιμῆς would have been the more common construction.

435-475. Choral Interlude (= Second στάσιμον).

'Daughter of Pelias, fare thee well, I pray! happy mayst thou dwell in that sunless home within the halls of Hades! But let Hades, Hades the dark-tressed god, know, and let him know who sits at oar and rudder, Charon, aged ferryman of the dead, that he has carried across the lake of Acheron, in his two-oared skiff, the best, O best by far, of womankind.

Oft shall minstrels chaunt thy praises, celebrating thee to the note of the seven-stringed mountain shell, and in lyreless hymns—at Sparta, when the circling season of the Carnean month comes round, what time the moon is high all night long; and in gleaming, happy Athens. Such theme of song hast thou left the minstrels by thy death. But oh that it might be in my power, oh that I might be enabled, to fetch thee into light from Hades' realms, and Cocytus' streams, with that oar that stirs the nether stream! For thou, thou only, dear woman that thou wert, hadst the courage to bring thy husband from the doors of death—at thine own life's price. Light fall the earth above thee, lady!

Howbeit, should thy husband choose to himself some new bride, why surely he would be leathed by me, and by the children that are thine.

'No mind his mother had to hide in earth
Her body for her son's sake, nor his sire
Had heart to save whom he begot,—not they,
The white-haired wretches! only thou it was,
I' the bloom of youth, didst save him, and so die.'

Be it my lot to find such a loving wife in marriage (for this is a rare lot in life); assuredly she would dwell with me all my days, and bring no sorrow.'

436. χαίρουσά μοι . . . Cf. Hom. *Il.* xxiii. 179 χαῖρέ μοι, ὦ Πατροκλε, καὶ εἰν Αἰῶα δόμοισι = 'Fare thee well,

I pray, even in Hades' (where there is little rejoicing). *μοι* (in both places, is ethical dative, as it is called, 'used to mark a person as interested in, or sympathizing with, what is said, rather than in the action spoken of': *G. Gr.* § 424 (b). So in Latin *Quid mihi Celsus agit?* = 'what's C. doing, I wonder?' The usage is quite common in English writers, specially Shakespeare.

εἰν = ἐν: cf. l. 232.

438, 439. ἀνάλιον (= ἀνήλιον).

ἴστω construed with *πορεύσας* (in l. 443): cf. note on l. 150 for construction.

The γέρων who sits at the oar is, of course, Charon. It may be noted here that the *ships* of antiquity were steered by *two* paddle-rudders (cf. for the plural Acts x̄xvii. 40 τῶν πηδαλίων). This is clearly proved by the engravings on ancient coins. The hinged rudder, with which we are so familiar, does not appear to have come into use till about the thirteenth century.

443. λίμναν πορεύσας: a bold use, on the analogy of ἐδὼν πορεύειν. Note the double accus. λίμναν and γυναικα. The former denotes *space traversed*; the latter is the ordinary direct object.

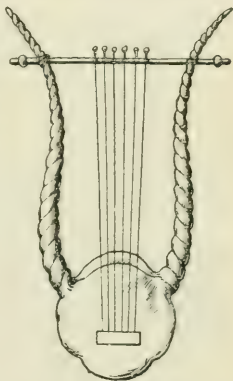
444. ἐλάτη: properly = 'the fir-tree.' Generally = 'oar,' but here = 'boat'; just as, in Latin, *abies* and *pinus* often = 'ship.'

445. πολλά: an adverbial accus. (denoting 'how much' or 'how'); cf. τί = 'how much?' 'how?' 'why?' (Latin *quid?*). Note that τὰ πολλά = 'mostly.'

μουσοπόλοι = *poetae*.

447. χέλυσ = Latin *testudo*. Called a 'tortoise' because believed to have been invented by Hermes (Mercury, who, once seeing a tortoise shell lying on the sand, with the skin dried up into thin strings across it, found that, when touched, the same strings gave out each a different note. The χέλυσ was only a variety of the λύρα or 'lyre.' See illustration; and compare Rich, *Diet. Antiq.* p. 651.

For ἐπτάτονος, cf. Horace, *Odes* III. xi. 3, 4 *testudo resonare*



A LYRE (χέλυσ). (From a Pompeian wall-painting)

septem callida nervis, 'skilled to sound upon thy seven strings.' Terpander claimed to have invented the *octave*.

450-452. *ῥαιρομένως* (= *ης* : gen. sing. pres. pt. pass., lit. 'raised.' Cf. Keats' last sonnet:

'Bright star, would I were steadfast as thou art,
Not in lone beauty, *hung aloft* the night.'

λιπαραί (the adjective which the Athenians loved so much to hear applied to their city — *praestantiss. splendidae*. The epithet probably has reference to the exquisitely clear air of Athens, 'and the consequent dazzling beauty of its public buildings' Haydon. Cf. Milton, *Paradise Regained*, iv. 238 :

'On the Aegean shore a city stands,
Built nobly; pure the air and light the soil—
Athens, the eye of Greece.'

455. *εἴθ' εἴη* : *G. Gr.* § 342. 'It is the *futurity* of the object of a *wi-h.* not its *probability* or *possibility*, that requires the opt.' (Goodwin).

ἐπί takes three cases — accus., gen., dat. With the dat. = 'by,' 'on,' 'at' of place ; 'at' of time ; besides having various idiomatic meanings. e.g. *οἱ ἐπὶ τῇ πόλει* = 'those in charge of the city' ; *ἐπ' ἐμοί* = *penses me* ; *ἐπὶ τοῦτοις* = 'on these conditions' ; *ἐφ' ᾧτε* = 'on condition that.'

456. *πέμψαι* : aor. 'to send *there and then*,' 'without delay.'

457-460. *φάος* cf. also l. 413 : the bare accus. denoting 'place whither' is poetical. In prose, use a preposition, *ἐπὶ* or *πρός*.

Ἄϊδα : cf. l. 436.

Κωκυτός. Milton, *Paradise Lost*, ii. 577, names the four rivers of hell :

'Abhorred Styx, the flood of deadly hate ;
Sad Achëron, of sorrow, black and deep ;
Cocytus, *named of lamentation loud*
Heard on the rueful stream ; fierce Phlëgëthon
Whose waves of torrent fire inflame with rage.'

Where note that Styx is from *στυγῆν* = 'to hate' ; Acheron from *ὁ ἄχαια ῥέων* = 'the river which streams with woe' ; Cocytus (see Vocab. s. v. *Κωκυτός*) ; Phlegethon from *φλεγέθειν* = 'to burn.' Commit above lines to memory.

φίλα γυναικῶν (partit. gen.), like the Homeric *διὰ γυναικῶν*, has a superl. force.

461-463. αὐτᾱς (-ῆς) is properly a reflexive pronoun of the 3rd person; we should naturally expect a 2nd person here, σεαυτῆς : cf. *G. Gr.* § 557. The idiom is not altogether uncommon, especially in poetry.

Translate, *Sola reperta es quae coniugis Orco, mutati animi, animam eriperes.*

463. = *Sit tibi terra levis!* (often written on tombstones, s. t. t. l.); cf. *Job* xxi. 33 'The clods of the valley shall be sweet unto him'; *Byron* :

'Light be the turf of thy tomb!'

And for the general idea conveyed in the lines 460 sqq. consult Appendix A.

464. ἔλοιτο . . . ἄν εἴη, *si quam in matrimonium rursus ducere velit, profecto mihi sit odiosus.* In conditional sentences opt. in protasis followed by opt. + ἄν in apodosis is regular construction when we are dealing with hypotheses referring to *future* time (Latin has primary subj. in protasis and apodosis). Cf. *G. Gr.* § 355, 1 (c).

ἢ μάλα = *immo vero*, or the like.

ἄν . . . ἄν : doubled, without altering sense : *G. Gr.* § 599, Obs. 2. For εἴη . . . στυγηθεῖς periphrastic cf. l. 122, note.

ἔμοιγε . . . τέκνοις : dat. agent, as in l. 62 : *G. Gr.* § 423.

467. χθονί : *humi* ; locative. Cf. *G. Gr.* § 434.

469-472. There seems to be a gap after γεραιού : there is no antecedent to ὃν ἔτεκον, and the construction generally hangs fire. *As the words stand*, the δέ after ἔτεκον must be disregarded in translation, and an antecedent (e.g. τοῦτον) supplied ; in this way [τοῦτον] ὃν ἔτεκον is simply the object of βύεσθαι. We may, then, translate thus : 'Though his mother would not die for her son, nor his aged father either—wretches ! they had not the courage, hoary-headed though they were, to rescue the man they had brought into the world—you have perished . . .'

ἔχοντε : concessive use of participle.

σὺ δέ : the δέ serves to introduce the apodosis ; do not translate it ; indicate (in English) its presence by laying stress on the word it immediately qualifies.

474. ἄν . . . ἄν : as above, l. 464, and in l. 72.

476-567. Third ἐπεισόδιον.

Unexpected arrival of Heracles, who happens to be going on a journey to obtain for Eurystheus the wild horses of Diomedes. He asks if Admetus is at home. Enter Admetus,

in mourning garb. Heracles asks the reason ; but Admetus evades a direct reply, telling him that 'a woman'—he does not mention Alcestis by name—is dead in the house. Heracles wishes to go elsewhere, rather than intrude on the hospitality of a friend at such a time. Admetus insists on his staying at the palace, justifying his action by assuring the Chorus that the rights of hospitality must be observed, at whatever personal inconvenience.

476. κερήται. Thessaly had few large towns, and these mainly independent. The word calls up (says Haydon) the picture of the primitive village communities grouped about a common centre, Pherae. Such 'cities' or 'towns' as Pherae would be unfortified.

477. κ' γχάνω : pres. indic. = fut. So in English : 'Are you ready? Yes, *I'm coming* in a minute.'

ἄρα : the expected answer to a question introduced by ἄρα is 'yes' or 'no' ; with ἄρ' οὐ 'yes' is always implied ; in l. 228 ἄρα = ἄρ' οὐ.

478. Ἡρακλῆς is thus declined : nom. Ἡρακλῆς (for -κλέης), voc. -κλεῖς, acc. -κλέϊ for κλέε-α, gen. -κλέους (for -κλέε-ος), dat. -κλεῖ for κλέε-ι = -κλέει : a double contraction]. Similarly all proper names in -κλῆς meaning *glorious*, from κλέος, n. = glory), e. g. Θεμιστοκλῆς, Σοφοκλῆς.

479. εἰπέ is imperat. (as we see by accent) = *dic mihi* ; but εἶπε = *dixit*.

χθόνα : accus. as in l. 457.

480. προσβῆναι : an 'explanatory' (or 'exegetical') use of the infinitive. Here joined closely with τίς χρεῖα σε πέμπει, and expresses *result*.

481. πόνον, the 9th labour of Heracles ; consult Seyffert, *Dict. Class. Antiq.* art. 'Heracles.'

482. καὶ ποῖ ; = *quo tendem* ? (the order of the words shows surprise).

τῷ ; = τίνι : 'To what fated quest (lit. *wandering*) are you yoked?' viz. What is your errand? So in the *Hippolytus* (l. 1389) we have οἶα ξυμφορᾷ ξυνεζύγης.

483. Prepositions of two syllables (excluding ἀμφί, ἀντί, ἀνά, διά) throw back their accent to the first syllable, when placed after the word which they govern. Here μετά governs ἄρα, and therefore is written μέτα.

484. ἄπειρος ξένου : the gen. is used after words compounded with -α, 'privative' as it is called, owing to the idea of *want* or *separation* implied. Cf. τιμῆς ἄτιμος πάσης = 'destitute of all honour.' Latin writers imitate this use :

immodicus irae = 'unrestrained in wrath' (lit. *without restraint in the matter of wrath*).

μῶν = *num.*

ξένου : ironically used of Diomedes.

486-489. ἔστιν : (note accent) = *πάρεστι*.

δεσπόσαι (= 'get the better of them *once for all*'; force of aorist) : with gen., because involving a comparative idea, e. g. 'getting the better of,' 'being superior': *G. Gr.* § 411.

ἀπειπεῖν : with an acc. = 'renounce,' 'cry off'; with a dat. = 'to fail,' 'faint'; *deficere*.

ἄρα, 'it seems, then'; 'the upshot is, therefore . . .'

ἦξεις = *redibis*.

οὐτόνδ' . . . = 'This is not the first struggle I *am like to* engage in.'

ἀγῶνα is cognate accus. : *G. Gr.* § 326*.

πρῶτον (not the adv. but an adj. agreeing with ἀγῶνα) is an 'oblique' predicate [cf. Lat. *quem hunc video?* = 'who is this whom I see?'], for it assumes or anticipates the existence of another predicate, and *must therefore be rendered by a separate sentence*. For examples in this play consult the Grammatical Index.

ἄν + opt. = modified future ; cf. l. 345.

490. κρατήσας = εἰ κρ. τήσας = *si vincas*, 'if you *were to* . . .' For construction cf. l. 72 n. The ἄν belongs to λάβοις, 'what advantage would you be *like to* gain?' (see l. 489).

491. ἀπάξω. Heracles speaks very positively (fut. indic.) ; the Chorus had asked the question in a much more tentative fashion (ἄν + opt.).

493. εἰ μή γε, 'nay, 'tis easy enough, unless . . .'; there is an ellipse of εὐμαρές.

ἄπο after its case ; hence the accent.

496. ἴδοις ἄν : the opt. + ἄν when, as here, *potential*, admits of a number of uses (cf. *G. Gr.* § 508', e. g. *possibility*, ἔποιμ' ἄν = 'I might say'; *futurity* (§ 340, Obs. 3 ; *command*, λέγοις ἄν = 'say on.')

αἵμασιν : the plur. occurs about ten times in Euripides ; 'streams (or 'gouts') of blood.' In Lat. *sanguis* is not used in plur. by classical writers. *Cruores* occurs in Virg. *Aen.* iv. 687.

497. = 'Of what sire does he, that reared them, boast himself (to be) ?'

498. Ἄρως : se. παῖς, with which ἀναξ is in apposition.

ζάχρυσος is an Ionic form. The πέλτη (*pelta*) was a light, small shield, made generally of wood or wicker, covered with leather, but without any metal rim. Rich, *Dict. Antiq.* s. v. PELTA.

499. — 'This toil, too, that you speak of, is part of belongs to my destiny.' Another instance of oblique¹ predicate; see above, note on l. 489. τοῦ ἐμοῦ δαίμονος is a gen. used predicatively (i.e. as equivalent to a predicate adj.). Cf. *cuiusvis hominis est errare* — 'any man may make a mistake.'

500. σκληρός : 'a metaphor from a hard and stony road, as πρὸς αἶπος from a steep one' (Earle). Supply as subject to ἐστί (understood) ὁ ἐμὸς δαίμων.

499 504. The sense, briefly, is : 'It's just like my hard luck to have to fight another son of Ares, after fighting two others previously ! However, I'am not the man to flinch.' [Cf. M. L. Earle's discussion in *Classical Review*, vol. xii. p. 393.]

μάχην συνάψαι : so ἀλκὴν, ἔχθραν, πόλεμον when conjoined with this verb. A dat. depends on verbs compounded with prepositions, specially ἐν, ἐπί, σύν : but it is to be noted that the dat. in such cases depends on the meaning of the compound as a whole, not on the preposition alone : *G. Gr.* § 426.

τόνδε δέ : not subordinate, but co-ordinate = 'and, lo, to this third struggle am I come—to do battle with . . .'

συμβαλῶν : fut. part. expressing purpose : cf. l. 364.

506. τρέσαντα : 1 aor. partic. act. roughly may be rendered by an English *pres. partic.*, i.e. 'no one shall ever see me quailing before a foe.' The aor. *partic.* is quite natural, because what Heracles means is 'I never once quailed before a foe' οὔποτε ἔτρεσα ; this tense is kept even when the participle becomes the object of the verb of 'seeing.' For a difficult use of the aor. *partic.* cf. St. Luke x. 18 θεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα.

507. καὶ μὴν : used previous to entry of a new person.

ὅδε : pointing to Admetus = 'here' l. 24, note.

509. Alcmæna, Heracles' mother, was descended from (ἀπό) Perseus.

511. θέλω· ἄν : sc. χαίρειν, with a sense of bitterness in the reply, 'Aye, fain would I "rejoice," but . . .' Potential use of opt. + ἄν : cf. l. 496, note. Observe the intentional play on the word χαίρω cf. l. 272 ; χαῖρε = 'farewell' (vālē), as well as 'fare well' (*cura ut valeas*).

ὄντα : cf. (for construction) note on l. 150.

512. Be careful not to connect the datives with πρέπεις,

¹ Called by Donaldson a *tertiary* predicate. A good example occurs in Eur. *Biech* 650 τοῖς λόγους εἰσφέρεις καινοὺς ἀεὶ = 'the announcements you make are always strange.'

which does not here mean 'to resemble,' but absolutely 'to be noticeable,' 'conspicuous.' The datives are instrumental.

τί χρῖμα (adverbial accus.) = 'why?'

513. Notice how Admetus endeavours to hedge, in his conversation with Heracles, till, in l. 521, and later in l. 532, he completely throws Heracles off the scent.

516, 517. 'Your father, *at any rate* whatever be the case with your children), is ripe for the grave.'

εἴπερ = 'if, as I fear'; sometimes = 'if, as I hope' e.g. Soph. Phil. 21. Cf. *supra*, l. 303, note.

ἔστι (note accent) = 'is alive'; cf. l. 521.

518, 519. οὐ μὲν γε, 'surely you cannot mean that . . . ?' a strongly emphatic phrase; the γε qualifies γυνή; this may be indicated by laying emphasis on the word 'wife.'

ἐπί = 'concerning' (a rare use).

ἔστι μοι = 'I have.'

λέγειν : explanatory (epexegetic) infin.

520. πότῃ . . . ἢ = *utrum . . . an* (double question). In old English the double question was frequent, e.g. in New Testament 'whether is it easier to say "Thy sins be forgiven thee" or to say "Arise and walk."'" In modern English we drop the 'whether.'

εἶπας : a dramatic use of the aor. referring to a moment just past. Translate in English by a present : *G. Gr.* § 485.

περί (note accent : see on l. 483) : sc. αὐτῆς.

521. ἔστιν : cf. on l. 517.

ἀλγύνει : the subject, with vague meaning 'our 'it', is indicated by the verb-ending. So δείξει = 'time will show.' Consult *G. Gr.* § 316 (3).

522. 'I learn no whit the more, so dark thy speech.' R. BROWNING.

523. μοίρας, the antecedent, is attracted into the case of the relative ἧς, which depends on τυχεῖν. The construction is not common. Cf. in Latin urbem quam status vestra est (for urbs; and Shakespeare, *Ant. and Cl.* iii. 1. 15 'when *him* we serve's away' (= *he whom*).

524. ὑφειμένην = sc. ipsam submississe; perf. partic. midd. ὑφίημι (sc. αὐτήν. For construction cf. on l. 150. For the word, compare ὑπέστη in l. 36.

526. εἰς τότε = 'till then' i.e. her death'. Some edd. read εἰς τότε, on the analogy of εἰσότε, εἰς αἰ κ.τ.λ.

ἐμβαλοῦ = ἀναβαλοῦ.

527. 'Who is to die is dead' to all intents and purposes; therefore I mourn Alcestis as actually dead. Heracles, who

is impatient of such verbal quibbling, retorts that 'life' and 'death' are generally counted distinct and separate things.

529. Cf. Milton, *Sams. Ag.* 995 :

'At this whoever envies or repines,
I leave him to his lot, and like my own.'

531. A 'double entendre' : γυνή = 'woman' as well 'wife.'
γυναικός : emphatic by position = 'twas a woman I made mention of just a moment ago' (ἀρτίως).

532. ὀθνεῖος was the Athenian term for ἀλλότριος ; look out latter word in Lexicon. 'Admetus, while his words are literally true, contrives to give a false impression throughout' Hayley. But (as Tennyson says 'A lie which is half a truth is ever the blackest of lies.'

γεγῶσα practically = ὄσα. Note τῖς, not τίς.

533. ἄλλως δ' . . . = 'but a close tie bound her to my house,' besides. ἀναγκαῖα is Latin *necessaria*. [For ἄλλως cf. Jebb on Soph. *Phil.* 946.]

535. ὠρφανεύετο : imperf. pass. = 'she was reared as an orphan.' For the verb cf. l. 165. In l. 397 the sense is not the same.

536. εἴθ' ἡῦρομεν = *utinam invenissem* ! An unfulfilled wish : *G. Gr.* § 342.

537. Lit. - 'with intent to do *what*, pray (δή), do you botch this story?' i.e. 'with what intent? . . .' The metaphor is from tailoring ; see Vocabulary.

539. οὐκ ἔστιν, ὦ ἀναξ = 'Not so, my lord !' (lit. 'it is not possible').

μή + optat. : *G. Gr.* § 503 (1).

540. 'To mourners, a guest is a nuisance—should he come.' The optat. instead of εἰν μόλη, the strict construction after a primary verb like ἐστίν, puts the case in the most general way.

541-545. τεθνᾶσιν (= τεθνήκασιν) : strong perf. form ; *G. Gr.* p. 118.

ἀλλά : of this word introducing *appeals* (as here) see good example in Greek Testament, Matth. ix. 18.

παρά : the final short vowel is here lengthened before κλαίουσι. Do not imitate this somewhat rare use, when writing iambics¹.

οἱ = *quo*.

¹ [Shilleto (see App. B) proposes παπαί, in order to get rid of the difficulty.]

οὐκ ἔστιν : as in l. 539. Note accent, as before.

ἔστιάν : sc. πρὸς or εἰς. Poetic usage : cf. ll. 413, 560.

546. ἡγοῦ : pres. imper. midd. from ἡγοῦμαι. Dative because = 'I am a guide to' : *G. Gr.* § 327, Obs. 3.

547. The larger mansions in ancient Greece would appear to have had a separate wing (δαμάταν ἐξωπίους ξενῶνες) set apart for the use of guests ; this wing being connected with the main building by a passage. In smaller houses, an upper story was used for housing guests.

φράσον : here used in sense of *command*. In Latin *dico* similarly has a double sense : (i) 'say,' *dixit se iturum esse* = 'he said he meant to go' ; (ii) 'tell,' *dixit* (= *imperavit*, *mihi ut haec facerem*).

548. παρεῖναι (πάρειμι) = *praesto esse* : 'Instruct the stewards that plenty of food be served up.' In Hom. *Odys.* i. 140 we have χαριζομένη παρέοντων — 'dispensing freely of the things that were before her' at the table.

549. μεσαύλους : viz. the doors between the guest-chambers (ξενῶνες) and the palace itself.

551. Even the Chorus is surprised into genuine indignation at Admetus' conduct ; τί δρᾶς ; (they exclaim), 'what are you about ?'

555, 556. ἐπεὶ : i. e. 'even if I had acted in an inhospitable way.'

οὐδέν : adv. accus., 'no whit.'

δ' ἐγώ : sc. ἐγγιγνόμην ἄν.

558. The accus. with infin. expands and explains τοῦτο.

'So adding to my ills this other ill—

That mine were styled a stranger-hating house.

Myself have ever found this man the best

Of entertainers when I went his way

To parched and thirsty Argos.' R. BROWNING.

For διψίαν Ἄργους χθόνα see Vocab. s. v. Ἄργος.

559. ἀρίσταν : predicative use of adj. For gen. after τυγχάνω cf. *G. Gr.* § 327*.

560. ὅταν + subj. (in general time-clauses) : cf. *G. Gr.* § 347 (2 b).

χθόνα : cf. ll. 545, 413 for the accusative.

561, 562. πῶς ; here = 'why ?' lit. 'How came you to do so ?'

τὸν παρόντα δαίμονα = *praesens infortunium*.

ἔκρυπτες : give the imperf. its full and exact meaning.

φίλου ἄνδρός = 'a friend.'

563. ἡθέλησεν : ἐθέλω is a stronger form of θέλω. *Nunquam voluisset . . . si cognosset, &c.*

565-567. τῷ μὲν . . . τὰμὰ δέ = 'Though . . . for all that notwithstanding.' Obviously τῷ refers to Heracles. The sense is : 'Heracles, I know, won't approve of what I've done ; however, I can't help that ; I simply *cannot* allow myself to incur even the suspicion of being an " inhospitable " man.'

οἶμαι: parenthetical ; and exercising, therefore, no government over the sentence. The Latin *opinor* is exactly similar.

ἐπίσταται, 'to know *how*' readily passes into 'to be *able*' to do a thing. Hayley quotes a French sentence, in illustration : *il ne sait faire ce que vous voulez*. The subject of ἐπίσταται is τὰ μέλαθρα. Note emphatic position of τὰμὰ.

οὐδέ (as in l. 550 = 'nor yet.' Stronger than οὔτε.

568-605. Third στάσιμον.

'Ah ! house of a hero indeed, house ever and always hospitable and free, thee in truth even Pythian Apollo, lord of the sweet-toned lyre, deigned to inhabit, and in thy pastures submitted to become a tender of sheep,

'Piping, adown the winding hill-path sides,
Pastoral marriage-poems to thy flocks.'

And with them fed the spotted lynxes for joy at his music, while, leaving the glens of Othrys, came the tawny lion-troop ; and round thy lyre, Phoebus, danced the dappled fawn, moving with light foot beyond the high-crested pines, joying in the gladsome strain.

Therefore doth Admetus dwell in a homestead multitudinous in flocks, beside the fair-flowing lake Boebeis ; and to his plough-lands and the level stretches of his plains he setteth, as a limit, the clime of the Molossian hills about the Sun's dark stable ; and he rules far as the wave-swept Aegean strand of harbourless Pelion.

And now he hath flung wide his house, and welcomed a guest though with tear-dimmed eye, as he weepeth over the corpse of his darling wife, dead but a moment since—within his palace. For noble breeding is self-impelled to noble shame ; and in the nobly-born bide all the elements of wisdom. I am filled with awe : and in my soul is throned this settled assurance—that the man that feareth God will surely prosper.'

569. οἶκος: nom. for voc. (frequent use): *G. Gr.* § 373.

570. σέ: the enclitic word τοι causes the accent to be acute, not grave: *G. Gr.* p. 133 (11, a.). Note the emphatic position of the pronoun.

573. ἔτλα = ἔτλη = *dignatus est*.

μηλονόμας = μηλονόμης (Doric).

575-577. διὰ with accus. is chiefly causal = *propter*; with a gen. either of place or time, = *per*. Here 'up and down.'

κλιτύς from √ΚΛΙ as in κλί-νω. Latin *cli-vus*.

The σὺριγξ *syrix, fistula* was a shepherd's pipe formed of hollow reeds, of unequal length, joined together. It is not to be confused with the αὐλός. Flute-like instruments date from the earliest times.

Remember that ποιμνίτας is acc. plural; it is a *termination* adjective.

579. σύν is separated from ἐποιμαίνοντο by 'tmesis.' Observe that all Greek prepositions were originally *adverbs*.

χαρᾶ: dat. of cause; μελέων: objective gen.

βαλῖαι: like Virgil's *lynceis Bacchi variae et genus acre luparum* = 'the spotted lynxes of Bacchus, &c.'

581, 582. ἴλα = ἴλη.

σὰν κιθάραν = σὴν κιθάραν.

χόρευσε = ἐχόρευσε: the augment is often omitted in lyric parts; occasionally also in iambs. Cf. *infr.* δέξατο.

585. πέρα: mark the chief distinctions between πέραν and πέρα. As a preposition with gen. πέρα = 'to some point beyond'; as an adv. = 'further.' On the other hand as a prep. with gen. πέραν generally = 'on the other side of'; as an adv., (1) 'on the other side'; (2) 'to the other side' [more rarely so]. Πέρα never usurps the 'stationary' sense of πέραν; but when πέραν implies 'motion' the distinction is less clear. [Jebb, *Soph. O. C.* 885. Appendix.]

586. βαίνουσα: i. e. 'advancing from their covert.'

587. μολπᾶ (= -πῆ): dat. after verb of *emotion* (causal): *G. Gr.* § 430.

588. τοιγάρ: in consequence of Apollo's protection.

590 596. ὄρον with ἀρότοις = 'boundary to...'

ἀρότοις γυνᾶν (Doric for γυνῶν, gen. pl. is lit. 'the ploughlands or crop-lands.' The gen. is 'descriptive'—an extension of the 'possessive,' really. Compare πεδίων δαπέδοις.

ἀμφὶ δελίου Doric for ἡλίου): κνεφαίαν ἱππόστασιν is merely a poetic periphrasis for 'westwards.' The 'stable' of course signifies the place where the Sun puts up his horses each night.

ll. 590-596 describe the western and eastern bounds, respectively, of Admetus' domain.

597. ἀμπετάσας = ἀναπετάσας) from ἀναπετάννυμι.

598-601. δέξατο = ἐδέξατο : cf. on l. 582.

The epithet ὀρθιθανῇ, though grammatically constructed with νέκυν, logically goes with ἀλόχου.

ἐκφέρεται πρὸς : lit. 'is impelled in the direction of' (Bayfield); so 'prompts.'

αἰδῶς is a difficult word to find an equivalent for; sometimes *pudor*, 'shame'; sometimes *reverentia*; sometimes = 'a fine sense of honour' the absence of which would be *shameful*). Here in last sense.

602. ἀγαθός = γενναῖος, ὁ καλῶς πεφυκώς. *Nobly born* is its primary and commonest meaning in classic times. See Bayfield on *Ion* 98.

πάντα σοφίας = πᾶσα σοφία : contrast Coloss. ii. 3 'In Christ are hid all the treasures of wisdom.'

604. πρὸς : with dat. - 'close at' : *G. Gr.* § 459 (for various uses of this prep.).

ἵσται : 3rd sing. indic. of ἵμαι; imperat., ἵσο, &c.; infin., ἵσθαι; part., ἵμερος; imperf., ἵμην. Only used in pres. and imperf., but these tenses are properly the perf. and pluperf. of ἕζομαι. Hence the true perf. meaning conveyed by the word here = 'sits enthroned' a state).

604, 605. *Mentem bona spes habet successura homini pio omnia recte.* Note the phrase κενὰ πράξειν involves a double reference in Greek—'to fare well' and 'to do well.' [Consult Verrall, *Euripides the Rationalist*, p. 35.]

606-961. Fourth ἐπεισόδιον.

The king comes out of the palace, followed by attendants carrying the body of Alcestis on a bier. They are met by Admetus' father, Pheres, bringing offerings for the dead. He proffers his sympathy, but is rudely repulsed by Admetus, who abuses both his father and mother for being unwilling to die for him. Pheres replies warmly, and gets in several shrewd hits at his son's mingled cowardice and folly. He then departs, Admetus upbraiding him as he goes.

The funeral procession then moves on to its appointed place.

Next enters from within an old servant, who bitterly complains of Heracles' outrageous and unseemly conduct indoors. Heracles might at least have refrained from

getting drunk in a house of mourning! At this juncture the hero himself appears, flushed with wine, and with a crown of roses on his head. He rallies the gloomy old servant with boisterous hilarity. 'What! must we not all die?' cried Heracles; 'then let us eat and drink and banish care.'

In the dialogue that follows, the attendant plainly tells Heracles that it is Alcestis that is dead. Heracles, full of remorse now that he knows all, vows he will cheat Death of his victim yet. *Exit* Heracles.

Admetus now re-enters on the scene, fresh from the funeral rites. Quite overcome by grief, he declares he will never set foot in his palace again; what comfort shall he his now? what place can he call home any more? Moreover, the contrast between his former life, and his present life, would be too terrible.

608. *πυράν* does not necessarily imply the burning of the corpse. A grave might have a *πυρά*, even though the body of the dead person was buried. [Hayley, *Class. Rev.* xii. 118.]

609. *ὑμεῖς*, 'the Chorus,' *ἄνδρες Φεραῖοι*.

610. *προσείπατε*: the last 'greeting' was the solemn farewell which always formed part of the Greek ritual for the dead. Cf. (in Latin) Catull. ci. 10:

'Atque in perpetuom, frater, ave atque vale,'

the three final words being the actual ritual words.

ἐξιούσαν ὑστάτην ὁδόν: cf. Soph. *Antig.* 807 τὰν νεάταν ὁδὸν στείχουσιν = ('Behold me) setting forth on my last way.' *ὁδόν* is cognate accusative.

611-613. καὶ μὴν: as in l. 507.

ὀπᾶδούς: governed by *ἐρῶ*.

χεροῖν: dual.

ἀγάλματα: accus. in apposition to *κόσμον*.

617. *καίπερ ὄντα*: *G. Gr.* § 358, Obs. 1. Always with a participle. Note the intentional collocation, *φέρειν* and *δύσφορα*.

619. *ἴτω* (sc. *ὁ κόσμος*), 'to be buried with her.'

620. *ἦτις γέ*: see on l. 241. In Latin, *quippe quae pro te perierit*.

προὔθανε = *προέθανε*.

621. *ἔθηκεν ἄπαιδε* = *orbem reddidit*. The verb *τίθημι* is often used (much the same as *ποιεῖν*, *ποιεῖσθαι*) as = 'to put into a certain state or condition'; often best rendered by 'make' in English. Cf. Homer. *Odys.* x. 338 *οὕς ἐθηκας*

ἑταίρους, 'thou hast made my comrades swine'; *Il.* vi. 139 καὶ μιν τυφλὸν ἔθηκε Κρόνου παῖς, 'the son of Cronos made him blind.'

εἶασε : see *G. Gr.* p. 80 (§ 239).

623. Alcestis has, by her merits, conferred lustre upon her sex generally.

625, 628. τόνδε : Admetus.

ἡμᾶς : Pheres speaks for the whole family generally.

κάν = καὶ (even) ἐν. Cf. on l. 436.

φημί : note the somewhat stilted pomposity of Pheres' speech—one evidently conned beforehand, and therefore a trifle formal and coldly correct in sentiment.

λύειν = λυσίτελεῖν (λυεῖν + τέλη, lit. 'pay dues') = 'to be profitable¹'.

ἤ, 'otherwise, 'or else.' So *aut* for *alioqui* in Latin.

629. ἐξ : properly used of the 'source,' here passes into idea of 'agent.' So in old English *of* = 'by,' e.g. 'smitten *of* God and afflicted'; 'to be seen *of* men' [in the Authorized Version of the Bible]. [Consult Wright, *Bible Word Book*, s.v.]

630, 631. ἐν φίλοισι, 'among things I love' (neuter).

ἐνδύσεται : Alcestis was dead ; the middle, however, is not out of place as it not only may signify an action done *by* oneself *to* or *for* oneself, but also (as here) denote an action done by others *to* oneself. The main point to remember is that the middle always refers to *self* in some connexion or other. Originally, the middl. and pass. voices were identical. Here translate, 'Never shall she be arrayed in . . .'

632. 'As commonly in Greek, the leading idea is not contained in the principal verb ταφῆσεται, but in the subordinate clause ἐνδεῆς ὄψα. The sense is, "she will not need aught of thine in the burial"' (Bayfield). The bitter sarcasm of τῶν σῶν is noteworthy.

633. τότε (antecedent to ὅτε, *tum . . . cum*) : emphatic by position.

χρή = *oportet* ; χρῆν (ἐχρῆν) = *oportet* 'at or oportuit' ; and see note on l. 379 for difference between χρῆν and χρῆν ἄν.

ᾠλλύμην : a good example of the imperf. denoting *likelihood, intention, or danger* in past time. Goodwin, *M. T.* § 38, quotes Eurip. *H. F.* 538 τὰμ' ἔθνησκε τέκν', ἀπωλλύμην δ' ἐγώ = 'my children were *like to die*, and I *to perish*.' Similarly the present is used vividly for a future.

¹ Our idiom (as has been pointed out) is similar, when we say 'It *pays* one to do so-and-so.'

634, 635. 'And shall you, after standing aside then and suffering another to die—me, the young, not yourself, the old—shall *you*, I say, lament my dead?'

παρεῖς (2 aor. part. act. of *παρίημι*) : with dative, which, as with so many compound verbs, depends less on the prep. than on the *notion of the verb as a whole* ('give up to' and so 'permit'). Cf. l. 501, note.

640, 641. *ὅς εἰ*, 'your quality' (lit. 'who you are' = *οἷός εἰ*). The words do not mean *qui sis*, 'who you are' (this would be *τίς εἰ* or *ὅστις εἰ*), but *qualis sis*.

πεφυκέναι practically = *εἶναι*.

642. *ἦ τάρᾳ* (= *τοὶ ὄρα*) : one of the seven lines in Euripides which begin with *ἦ τάρᾳ* (combined thus by crasis) = 'Surely, methinks . . .'

διαπρέπεις : *διά* gives the idea of *distinction*, 'are eminent among' therefore 'surpass' (cf. *διαφέρειν* and *διάφορος*) ; the gen. *πάντων* is probably comparative.

643. *ὅς*, *quippe qui*.

ἦκω and *οἶχομαι* are presents with the force of perfects.

646, 647. *ὀθνείαν* : cf. ll. 532, 533 (where the fem. is *ὀθνεῖος*). Note in last line the sudden and dramatic change from the singular to the plural (*εἰάσατε*). The mother is included.

ἄν . . . ἄν : doubled, as so often.

καὶ . . . τε : correlative—*if* the text be sound. But I suspect the genuineness of ll. 646, 647. In good writers, *καὶ . . . τε* can never stand for *τε . . . καί* as 'both' . . . 'and.' [Soph. *O. T.* 347 is certainly no exception.]

648. *καλόν* : a tertiary predicate (see note on l. 488) ; the *γε* further emphasizes the word, which is already emphatic by position. The *ἄν* is put close to the emphatic word.

649. *καταθάνων* = *εἰ κατέθανες*. *G. Gr.* § 547.

653. *καὶ μήν* = 'and, look you.' Introduces a further reflexion.

παθεῖν : it is necessary to remember that 'to suffer' is only one out of a number of meanings that *πάσχω* bears. The general notion of the word is to *receive an impression* *χ* *doing active work*. Note the following idiomatic uses :—

τί πάθω ; = 'what is to become of me ?'

εὖ (*κακῶς*) *πάσχειν* = 'to be well (ill) off.'

ἦν τι πάθω = *si quid mihi acciderit*.

τί πάσχεις ; = 'what's the matter with you ?'

Here translate *experience*.

656. Translate : *ὥστε οὐκ ἔμελλες καταθανεῖσθαι καὶ λείπειν ὀρφανὸν δόμον ἄλλοις διαρπάσαι*. Observe that *ὥστε* is joined

with the *indic.* of an *actual*, but with the *infin.* of a *natural*, result.

μέλλω is constructed with a fut. infin. ('often = Latin future partic. + *sum*): 'it was no fate of yours to die and leave an heirless house to others—for them to despoil.'

διαρπάσαι (aor. is the *explanatory* infin. ; cf. δῶρ' ἀθανάτων, οἷα διδοῦσιν ἔχειν, 'gifts of immortals, such as they give men to hold.'

658. με: this word is taken out of its proper clause, in order to be brought prominently up to the front—here as object of ἐρεῖς = 'you shall certainly never say of me that it was because I dishonoured your old age that you gave me up to die.' For the transposition of με cf. Gen. i. 4 'God saw *the light* that it was good' (= 'God saw that the light was good', and see note on l. 280. Notice that in this sentence the emphasis, as so often in Greek, falls on the *participle* ἀτιμάζοντα.

Admetus is arguing that Pheres has no excuse for his conduct; certainly he cannot plead any disrespect on his son's part.

659. ὅστις = *quippe qui*.

660. ἦ or ἦν imperf. (1st pers.) of εἰμί *sum*. Note ἦ δ' ὅς = 'said he'; ἦ δ' ἥ = 'said she.' Be careful not to confuse ἦ = *quam*, 'than'; ἦν = *ἐάν*; and the ἦ which means 'verily' (*vere*).

661. ἐλλάττω (like *muto* in Latin) has two senses: (1) to give in exchange; (2) to take in exchange. Used absolutely, with reference to place = 'to go to.'

τοιάνδε: emphatic; 'and *this* is the return you make me!'

662. οἰκέτ' ἂν φθάνοις φυτεύων = 'you have no time to lose in begetting.' 'you can't be too quick to beget...'; Latin *non parvum enim occasum est*. Cf. the phrase in Plato οὐκ ἂν φθάνοις ἀκοῖων = 'listen at once' (lit. 'you cannot be too quick to listen').

φθάνω is 'to get the start of,' 'do a thing *first*.'

663. οἱ γηροβοσκήσουσι: the relative + fut. ind. often expresses purpose (Latin subjunctive): *G. Gr.* § 364 (*b*). The fut. indic. is used even in past time; negative μῆ.

664. περιστελοῦσι: viz. in a winding-sheet, ready for the πρόθεσις (laying-out) upon the κλίνη (couch; cf. Becker, *Charicles*, pp. 346 sq.

665. οὐ . . . μὴ θάψω: the subj. (generally aor.) and sometimes fut. indic. are joined with the double negative οὐ μὴ to express a *strong denial*; cf. Soph. *Phil.* 103 οὐ μὴ πίθηται (aor. subj.) = 'he will *never* listen'; *ibid. Elct.* 1052 οὐ σοι μὴ

μεθέξομαι ποτε fut. ind.] = 'follow you I never shall.' It should be noted that when οὐ μὴ stands with fut. indic. it can express either (1) a *prohibition*—if joined with 2nd pers. ; or (2) *denial*—if with 1st or 3rd pers. [For interesting discussions of this construction consult Goodwin, *M. T. App.* 2, and Jebb, Appendix to his edition of *Soph. Elect.* pp. 214-217.]

666, 667. τοῦπὶ σ' = τὸ ἐπὶ σέ, *quod ad te attinet*. Note that the accus. is adverbial accus. of reference : *G. Gr.* § 382.

τυχών : causal use of part., for the gen. cf. *G. Gr.* § 327*.

αὐγὰς : sc. ἡλίου.

669. μάτην : emphatic by position.

εὐχεμαι : c. infin. : *G. Gr.* § 330.

671. εἴαν (ἤν) is constructed with a subjunctive in *general conditions* when pres. or fut. time is indicated ; εἰ + opt. when past time is spoken of : *G. Gr.* § 354*. Translate, 'if ever death come.'

673, 674. 'Pause, for the present sorrow is enough, Admetus! nor provoke your father's heart.' For μὴ + subj. in prohibitions cf. *G. Gr.* § 341 (b). Remark that παροξύνῃς is 1 aor. subj. act. (not present).

παύσαι : 1 aor. imperat. act. χ παύσαι : 3rd sing. 1 aor. opt. act.

675. 'Whom do you make bold to be upbraiding thus? Some Lydian or Phrygian slave of yours?' 'Lydian,' like 'Phrygian,' was a term for the lowest class of slaves. The free Greek had a healthy contempt for the cringing Asiatic, as is well shown in Aristoph. *Aves* 1244 φέρ' ἴδω, πότερα Λυδὸν ἢ Φρύγα ταυτὶ λέγουσα μορμολύττεσθαι δοκεῖς ; = 'what! am I a Phrygian or Lydian that you think to scare me thus?' (an obvious reference to the passage in the *Alcestis*).

677, 678. 'These two lines,' says Hayley, 'are an echo of a favourite formula of Attic law.' ('Compare Acts xxii. 28.' [S.T.])

680. ῥίπτων (pres.) is contrasted with βαλόν (aor.). The sense is as follows: 'Insolent youth! you fling your taunts at me, do you? Nay, but you shall not get off scot-free after having fired your shot!' βαλόν is used either absolutely or with λόγους understood ; the οὐ goes with οὕτως, lit. 'not thus,' i.e. *non immane, non illaesus*.

682. κάθρεψα = καὶ ἔθρεψα.

οὐχ goes with ὀφείλω.

683. πατρῶν, like Ἑλληνικόν, is another example of 'tertiary' predicate = 'it was not from my sires, no, nor yet from Hellas, that I received this custom—to wit, that fathers. . .'

685. A man's happiness or unhappiness is purely his own concern. ('Cf. Prov. ix. 12.' [S. T.])

686, 687. *χρήν* : cf. on ll. 379, 633.

ἡμῶν : gen. of origin = 'from me.'

ἀρχειν with gen. because it involves idea of being master of (a thing or person).

πάρα (note accent) : see on l. 483.

689-691. *τί* (lit. in respect to what) = 'how?'

τοῦ ; = *τίνος* ;

τοῦδ' ἀνδρός = *ἐμοῦ* ; cf. ll. 331, 636.

οὐδέ : sc. *θανοῖμαι*. Note that *πρό* and *ὑπέρ* are here practically identical in meaning.

χαίρειν : sc. *φῶς ὁρῶντα*.

692, 693. To the Hellenic mind the thought of death was one of unrelieved gloom. 'Better,' says Achilles, 'be the meanest thrall on earth, than be king among the shades.' For the thought of l. 693 cf. Homer, *Od.* xix. 328 *ἀνθρώποι μινθάδιαι τελέθουσι* = 'men live but a brief span'; Job viii. 9 'our days upon earth are a shadow'; Eurip. *Orest.* 1523 *πᾶς ἀνὴρ, κὰν δούλος ἢ τις, ἡδέεται τὸ φῶς ὁρᾶν* = 'every man, be he but a slave, rejoices to behold the light.' Read Claudio's speech in Shakespeare's *Measure for Measure* Act III. sc. i. 118 *fol.*, beginning, 'Ay, but to die, and go we know not where.'

κάτω : viz. in Hades. Cf. Swinburne, *Garden of Proserpine* :

'Only the sleep eternal
In an eternal night.'

694. *τὸ μὴ θανεῖν* : verbs of *preventing, refusing, forbidding*, &c., take *μή* or *τὸ μὴ* with infin. : *G. Gr.* § 539 5. Cf. note on l. 11. As *διαμύχουμαι* (lit. 'to fight eagerly,' 'to contend') is practically one of the above class of verbs, it takes their construction. Translate, 'you kept struggling your hardest to ward off death, gave your allotted destiny the go-bye, and are alive ; but *her* you killed.'

696. *εἶτα* well echoes the tone of fine indignation thrown by Pheres into his conclusion.

697. *λέγεις* = 'you talk of' ; a colloquial use. So *narrare* in Latin.

ἵσσημένος with a gen. because of the idea of *comparison* involved : *G. Gr.* § 411, where a list of such words is given.

698. *τοῦ καλοῦ νεανίου* is in apposition to *σοῦ*.

699-701. Note the bitter irony of these words. 'Wisely have you found [a way] never to die . . . ' *ὥστε μὴ θανεῖν* is a consecutive clause standing as object to *ἐφηγῆρες*.

τὴν παροῦσαν γυναῖκα, *uxorem quae pro tempore fuerit* = 'your wife for the time being.'

καὶ εἶτα.

702. μή, not οὐ, because οὐ is the negative in a particular, μή in a general, signification. Thus

ὁ οὐ πιστεύων *is qui non credit* = 'the (particular) man who actually does not believe.'

ὁ μὴ πιστεύων = 'any man that (such a man as) does not believe.'

703-705.

'Crouch and be silent, craven! comprehend
That if thou lovest so that life of thine,
Why, everybody loves his own life too:
So, good words, henceforth! if thou speak us ill,
Many and true an ill thing shalt thou hear.'

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σιγᾶ: imperat. of σιγάω ἢ σίγα, adv. = 'silently.'

Note that in Greek καλῶς (κακῶς ἀκούειν (κλύειν) = 'to be well (ill) spoken of' = Latin *bene (male) audire* (pass. of εἶ or κακῶς λέγειν = 'to speak well or ill of').

706. πλείω = 'more' than is fitting, 'too much.' Translate, 'both now and heretofore abuse has been spoken in excess,' πλείω being in *predicative* agreement.

707. παῦσαι κακορροθῶν: verbs of *ceasing* (παίομαι), *enduring* (ἀνέχομαι), take a partic. not an object infin.: *G. Gr.* §§ 330 (Obs. 5 . 549 *b*). In this construction the partic. is regarded as a predicate adj.

708. ὥς ἐμοῦ λέξαντος: the gen. absolute (in causal sense). The causal meaning is brought out all the more clearly by the addition of ὥς: 'Say on, now that *I* have said *my* say.'

709 The sense is: 'If you don't like hearing unpleasant truths *now*, you oughtn't to have wronged me so in the past' (i.e. in the matter of Alcestis). For χρῆν cf. l. 379.

τάληθές = τὸ ἀληθές.

710. ἂν belongs to ἐξημάρτανον, being put early in the sentence to emphasize its conditional character.

προθνήσκων = εἰ προϋθνησκον.

711. γάρ. 'What! is it the same thing for a *young* man and an *old* man to die?' γάρ, indignant. [cf. *Soph. Trach.* 1124.]

712. Viz. 'We ought not to get a longer lease of life for ourselves, by sacrificing some one else.' In Latin - *unam agere vitam, non duas, nobis datur.*

713. Browning (no doubt omitting ἄν) renders this line as though it conveyed a taunt or imprecation :

‘Go then, and outlive Zeus, for aught I care!’

But it probably conveys a studied sneer : ‘To be sure, to be sure ! you will probably outlive Zeus himself !’ (γε). καὶ μὴν is not to be confused with καίτοι. For ἄν + opt. = fut. : cf. l. 48 note.

714. ἀρᾶ for ἀράη = -ᾶ + εἰ : 2nd sing. pres. indic. midd. ἀράσμαι ἀρῶμαι. Be careful not to mix up the word with ἄρα, *igitur* ; ἄρα, -ne ; ἀρά (noun), ‘curse.’

‘οὐδέν, as matter of fact ; not μηδέν, as matter of hypothesis.’ [S. T.]

715. βίου : governed by ἐρῶντα (ἐράω). Verbs signifying *desire*, e.g. ἐπιθυμῶ, ἐφίεμαι, &c., govern an *objective* gen.

γάρ = ‘yes, for . . .’

716. ἀλλά . . . ‘What ! are not *you* burying yonder corpse in place of *yourself*?’

717. σημεῖα : accus. in apposition to νεκρόν in l. 716, ‘Aye, monument of *your* cowardice.’ Note the emphasis here, as elsewhere in dialogue, on the personal and possessive pronouns.

718-722. πρὸς ἡμῶν lit. ‘from us’ = ‘by us,’ ‘at our hands’ ὤλετο being passive in idea, πρὸς, like ἐξ, may express the ‘agent.’

φεῦ : ‘bah !’ expressive of indignant impatience.

εἴθε + opt. = *utinam* + pres. subj. fut. ‘wish’. Cf. l. 455, note.

ἀνδρὸς τοῦδε : cf. l. 690.

ποτέ, ‘some day.’

ὥς : final, like final ὥς ἄν : rare in prose. See on l. 740.

θεοῦ : i.e. the sun ; cf. Eccles. xi. 7.

723. Hadley observes how bitterly Admetus takes up the form and order of his father’s words. ‘Dear is the light,’ Pheres had said : ‘base is your heart,’ Admetus retorts. For ἐν ἀνδράσιν cf. ll. 630, 732 whereas here ἐν = ‘reckoned among.’

724. ‘You are not carrying to burial an aged corpse i.e. Pheres himself, that you should gibe thus,’ viz. I am at least alive ; I am not dead yet, but may live to avenge these jeers.

725, 726. γε μέντοι = *certe tamen*.

ὅταν θάνῃς : *G. Gr.* § 347.

For καὶ ἄκούειν cf. note on l. 705.

727. πλείων : neut. sing. from πλέως. In the (so-called) Attic second declension adjectives like ἴλεως (there are but

few have no separate fem. form; but *πλέας, πλέᾱ, πλέων* is the exception.

728. Alcestis, says Pheres, was not ἀναιδής: she was merely ἄφρων note the *ā* in ἄφρονα. This heartless remark is too much for Admetus, who orders his father to leave the spot forthwith.

732. ἡ τάρτα: cf. l. 642.

ἐν ἀνδράσιν: cf. l. 723. The modal use of the preposition ἐν. Lit. 'in the fashion of men' = 'worthy of the name of man.

733. Two grammatical points should be noted here: (1) construction of τιμωρεῖσθαι, which may take two direct accusatives, viz. to take vengeance on a person (*ulciscor inimicum*); and to punish the crime done by that person. Observe that τιμωρεῖσθαι like several other verbs of legal procedure, viz. verbs of accusing, condemning, arraigning, acquitting usually takes a causal gen. denoting the 'charge'; and (2) εἰ + fut. ind. is often used in expressions of menace or warning: *G. Gr.* § 354, Obs. Cf. l. 386.

734-736. 'To perdition with you,—go! you and your consort—grow old together—childless, though your child yet lives—as you deserve!' Note the breathless energy of these lines.

χῆ = καὶ ἡ.

ἀπαιδε παιδὸς ὄντος: good example of oxymoron: cf. l. 242 note. The partic. is concessive.

τῷδε (= τῷ ἀνδρὶ τῷδε = ἐμοί): dat. governed by ταυτόν: *G. Gr.* § 428 (d).

737. νεῖσθε = *ibitis*. The verb νέομαι is generally used in a future sense. The word is not tragic; the only other places where it occurs in tragedy 'beside this place' are *Soph. Antig.* 33 and *Eur. Electr.* 723 (lyric).

χρηῖν = *oportebat*; ἀπέλπον ἄν = *renuntiasset*.

739. τοῦν = τὸ ἐν. The sentence is proverbial in cast. Cf. our 'we must take things as they come.' [Verrall, *Euripides the Rationalist*, pp. 127, 128.]

740. ὥς ἄν with a final clause, rare in prose¹: *G. Gr.* § 350, Obs., and § 502*.

¹ In purely final clauses Euripides appears to use ὥς 182 times, ὥς ἄν 27 times. Demosthenes uses neither ὥς nor ὥς ἄν in final clauses; Thucydides uses each, once only; while the usage of Xenophon is largely in favour of ὥς. The usual final particle in Greek is ἵνα; and Pindar is perhaps the only considerable writer who never employs that word at all. Cf. Goodwin *M. T. App.* 3.

For *στείχωμεν* (jussive subjunct. = *eamus*; cf. *G. Gr.* § 341a.

741-746 are thus rendered by Browning:

‘Unhappy in thy daring! noble dame,
Best of the good, farewell! with favouring face
May Hermes the infernal, Hades too,
Receive thee! and if there—ay, there—some touch
Of further dignity await the good,
Sharing with them, mayst thou sit throned by her
The Bride of Hades, in companionship!’

τόλμης: causal gen.: *G. Gr.* § 412; or possibly gen. of reference. In Latin we have imitations of this construction, e.g. Virgil’s *laeta laborum, egregius animi*.

Hermes was called *χθονιος* because of his special duty as *ψυχαγωγός* or *ψυχοπομπός*—guide of the spirits of the departed to the nether world.

κάκει = *καὶ ἐκεῖ* = ‘even there’ i.e. in the other world.

Note *αἱ* *τι* but *ταύτων* plural, a loose construction; so *ὅστις* elsewhere refers to a plural *οὔτοι*.

νύμφη is of course Persephone.

747 sq. The following scene is half comic; and Heracles is little more than a tipsy buffoon, till sobered by having the news of Alcestis’ death forced in upon him.

747. πολλοὺς *καπὸ* (= *καὶ ἀπὸ*) παντοίας χθονός, ‘many, and from every kind of land.’ Where we should say ‘many great cities,’ we must write *πολλαὶ καὶ μεγάλαι πόλεις* in Greek.

751, 752. *ὅς* more usually *ὅστις*, with causal sense, = ‘for he. . .’

κατόλμησε = *καὶ ἐτόλμησε*.

ἐμείψασθαι: lit. ‘to change for oneself,’ so = ‘to pass.’

Note the concessive use of partic. *ὄρῶν*.

754. τὰ προστυχόντα ξένια: i.e. ‘the entertainment that fell to his share’ (lit. ‘what met him’).

755. *φέροιμεν* . . . *ἔτρυνεν*. General conditions have (1) *ἰάν ἤν* + subj. of pres. or fut. time; (2) *αἱ* + opt. of past time. In 1 the pres. indic. follows in the apodosis—we had a good example in l. 671 of this play—because this tense implies *repetition*; in 2 the imperf. indic. (denoting past repetition). The present is an excellent example of (2).

756. *χείρεσσι*: epic for *χερσί*; the form being used to give a mock heroic tone to the passage. Cf. l. 947 *γούνασι*. There is no reason whatever to suspect the text.

ποτήρα . . . κίσσινον : viz. the κισσύβιον, a wooden bowl (usually ivy wood), with a handle.

757. The 'black mother' is the vine (τῆς ἀμπέλου, Scholiast).

πίνει, historic pres., 'he went on drinking.'

758. φλόξ εἶναι is a forcible phrase ; it practically means 'the fiery liquor.' Sophocles has φλόξ πῆματος = φλογερὸν πῆμα, 'a fiery pest' ; and Cicero has *incendium invidiae*.

ἐμφιβᾶσα, 'stole over him.' Cf. Vocab. s. v. ἀμφιβαίνω.

759. Myrtle wreaths for use at 'symposia,' or 'drinking-bouts,' were quite a feature in the shops at Athens.

761, 762. μὲν . . . δέ : a capital example of their strong adversative use ; 'whereas Heracles was shouting ribald songs, we were sobbing.' Note that ἦδε is imperf. from αἶδω (= αἶδω). Do not confuse the word with ἦδε (= haec).

ἐν Ἀδμήτου : sc. δόμοις. So in Latin '*ventum erat ad Vestae*.' Cf. note on l. 359.

οὐδέν is adv. accus., τῶν κακῶν being object. gen. governed by προτιμῶν.

763. 'We did not let our guest see that we were weeping.' For construction cf. l. 155 note. The partic. τέγγοντες is joined with ἐδείκνυμεν as though it were e. g. φαίνομαι.

765-767. μὲν . . . δέ : cf. l. 761.

768. ἐξίτεινα χεῖρα, in salutation of the dead.

770-772. ἐρρύετο (imperf. from ῥύομαι : note the doubling of the ρ after syllabic augment in the case of verbs beginning with ρ) : sc. ἡμᾶς. The gen. is one of separation : G. Gr. § 410.

ἀνδρὸς ὀργάς, 'her husband's fits of temper.' A homely, but most natural, touch.

ἄρα = *nonne*? The emphasis falls on the adv. δικαίως, i. e. 'am I not justified in hating . . . ?'

773. οὗτος : an unceremonious form of address, used as a vocative, 'Ho, you there !' 'Sirrah !' 'Fellow !'

σεμνὸν . . . βλέπεις : cf. Lucr. v. 33 *acerba tuens* = 'cruel of aspect' ; and below, l. 799. φροντίζω = 'I consider' ; the perf. πεφρόντικα = 'I brood' (am thoughtful). Translate, 'Why this sad and careworn look?' the perf. part. act. being used as an adjective.

776. Note the common addition of ἀνὴρ to a noun, like ἄνδρες στρατιῶται = 'soldiers.' Do not translate the word by any English equivalent.

777-779. συνωφρυνμένῳ : viz. 'with a cloud upon your brow.' ὄφρις is lit. 'eyebrow.'

ὅπως ἄν : cf. on l. 740. Euripides uses this combination

only seven times. It is still rarer with the other Tragedians.

καί is emphatic; cf. ll. 834, 1049. Translate, 'really,' 'withal,' 'actually.'

780. οἶδας: a rare form of οἶσθα. The construction (subject of dependent verb made object of principal verb) is like 'I know *thee* who thou art' = 'I know who thou art', in New Testament. Cf l. 280, note.

781. Observe the easy colloquial tone in which Heracles expounds his copy-book-heading philosophy. He talks like a semi-drunken Polonius. Wecklein calls attention to the *rimes* in ll. 782-785 which heighten the effect.

πόθεν γάρ; 'how should you know?' lit. *unde?* The οὐ, as the accent shows, does not belong to οἶμαι, but = 'I think [that you do] not [know].'

782-791. Cf. *Anth. Pal.* xi. 61 for a free rendering into elegiacs of this passage. As it is the best commentary on this piece, I give it here:

Πᾶσι θανεῖν μερόπεςσιν ὀφείλεται, οὐδέ τις ἐστὶν
αὔριον εἰ ζήσει θνητὸς ἐπιστάμενος·
τοῦτο σαφῶς, ἄνθρωπε, μάθων εὐφραίνει σεαυτὸν,
λήθην τοῦ θανάτου τὸν Βρόμιον κατέχων.
τέρπεο καὶ Παφίῃ, τὸν ἐφημέριον βίον ἔλκων,
τᾶλλα δὲ πάντα Τύχῃ πράγματα δὸς διέπειν.

'From every human being is due the debt of death; nor is there any mortal who knows whether he shall be alive to-morrow. Learning this clearly, O man, cheer thyself, holding fast the wine-god to quench the thought of death. Rejoice, too, in the Paphian goddess viz. love while thou drawest thy brief life; but give all else to Fate's control.'

782. Cf. l. 419.

783, 784. θνητῶν: gen. of the *part*, like *nemo mortalium* in Latin.

τὴν αὔριον μέλλουσιν is acc. of extent of time. Note that αὔριον is an adverb—τὴν αὔριον μέλλουσιν [εἶναι ἡμέραν].

εἰ introduces the dependent question (= *num* in Latin): *G. Gr.* § 370 a. Cf. Prov. xxvii. 1 'thou knowest not what a day may bring forth.'

785. Observe that οἱ τὸ τῆς τύχης προβήσεται is the subject to ἐστὶ understood, ἄφανές being the complement; lit. 'whither-fortune-will-advance [is] uncertain,' i.e. the ways of fate are dark. So Pind. *Ol.* xii. 9 [13] τῶν μελλόντων τετύφλωνται φραδαί = 'signs of events to come are wrapped in gloom';

Horace, *Od.* iii. 29 29 *Prudens futuri temporis exitum Caliginosa nocte premit Deus*, viz. 'a wise Providence hides the issues of the future in thick darkness.'

787. ἐμοῦ πάρα = παρ' ἐμοῦ. Note position of the prep. and its accent.

788, 789.

'Count the day-by-day
Existence thine, and all the other—chance!'

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τύχης is possessive gen.; τὰ δ' ἄλλα governed by λογίζου.

790. πλείστον ἡδίστην: double superl.; cf. for English use, Acts xxvi. 5 'After the *most straitest* sect of our religion I lived a Pharisee.'

δὲ καί = 'moreover.'

792. τὰ δ' ἄλλ' ἔασον ταῦτα = 'as for aught else, leave it alone' (i.e. never mind about it).

793. εἴπερ = 'if, as I hope.' Cf. l. 516, note.

794. οἶμαι μὲν: contrast with l. 781. For οὐκ οὖν cf. note on l. 148.

795. ὑπερβαλὼν = 'having got the better of.' If, with some editors, we read πύλας, the meaning is 'having entered the gates of the palace again' i.e. as we say, 'crossed the threshold,' or 'crossed over the threshold'.

796-798. 'Well I wot that the splash of wine, falling into the cup, will free you from your present sullen and self-absorbed mood.' The gen. τοῦ νῦν κ.τ.λ. is one of separation; μετὰ in composition implying *change*. Observe that μεθορμίζειν (lit. 'to unmoor') is a nautical metaphor, and that πίτυλος is rather cunningly introduced, as it frequently means *the splash of oars*: here, of course, used of the drops of wine falling into the cup. πίτυλος ἐμπεσὼν σκύφου, lit. = 'falling splash of wine-cup.'

799 καί = 'withal,' 'also.'

799. θνητοὺς θνητά . . . φρονεῖν: for the collocation of words cf. Tennyson, *Locksley Hall Sixty Years after*:

'I am old, and *think* gray thoughts, for I am gray.'

θνητά: cognate acc.: *G. Gr.* § 326* 2. Exactly similar construction in l. 773.

800. ὥς = 'inasmuch as.'

τοῖς γε . . . = 'for all such as are . . .' Note the delicate use of γε, the meaning of which here, as so often, is given rather by an intonation of the voice than by an actual word.

801. ὥς γ' ἐμοὶ χρήσθαι κριτῇ, *me quid m iudice*; lit. 'to use me as judge.' This infin. which stands absolutely in certain parenthetical phrases, qualifies or limits either some word or the whole sentence. Commonest usage, ὥς ἔπος εἰπεῖν = 'so to speak': *G. Gr.* § 529.

802. Heracles argues that a melancholy life is not worth living. Cf. here Martial's well-known line *Non est vivere sed valere vita*, i.e. life is not 'being' but 'well-being.' There is a striking parallel in Augustine quoted by Dobree, *Advers.* 'Sine Te vita mea non mihi vita sed poena videretur.' Note the double dactyls οὐ βῶς and -θῶς ὁ β. in this line.

803. Supply *τοιαῦτα* as antecedent to *οἷα*, the accus. being adverbial.

πράσσομεν: as in *καλῶς κακῶς πράσσειν* = 'to fare'; cf. ll. 227, 446. οὐ belongs to *πράσσομεν*. Translate, 'our case is not one to call for . . .' Remember that *κῶμος* is the word from which our 'comedy' is derived.

806. πένθει: imperat.; but *πενθεῖ* 3rd sing. pres. indic. (of *πενθέω*).

δεσπότῃ: Admetus and Alcestis are meant.

807. I.e. what do you mean by the word 'alive'? τὰν = τὰ ἐν.

808. τι: adverbial accus.: *G. Gr.* § 382.

εἰ μὴ = 'yes, unless. . .'

810. = 'Ought I not to have been treated kindly (ὦ)?'

οὐνεκα implies 'if it is only a question of'—here = 'if it was naught but a dead stranger.' In Herod. iii. 122 we have *εἵνεκέν τε χρημάτων ἀρξῆς ἀπάσης τῆς Ἑλλάδος* = 'if it's merely a question of money, you will rule all Greece'; in Demosth. *Olynth.* iii. § 14 long ago would he have been punished *εἵνεκά γε ψηφισμάτων* = 'had it depended on decrees alone.' [*οὐνεκα* is often written *εἵνεκα*.]

811. Carefully note the massing of the particles in this line. The effect is most powerful and striking. Translate, 'Indeed, O yes indeed, the dead was only too truly "out of the family" (*θυραῖος*!) Bitterly ironical; because the corpse had left the doors (*θύραι* of the palace, for burial.

812. οὐκ goes closely with *ἔφραξε* = 'did he fail to tell me of the existence of some calamity?' lit. 'some calamity as existing'. A participle + noun are often to be translated by a noun + genit., e.g. *ἀμ' ἤρι ἀρχομένῳ* = 'at the beginning of spring.' So *αὐλομένης Ἑκτορός* = 'Hector's death'; *G. Gr.* § 548. Cf. *Gram. Index*, p. 177.

813. χαίρῃν ἴθι: *vade atque vale*; cf. l. 323.

ἡμῖν is emphatic (by position).

814. ἔδε λόγος : viz. the phrase δεσποτῶν κακά which evidently startles Heracles.

ἄρχε, 'is the herald of,' 'the prelude of.' Connect οὐ closely with θυραίων.

815. The implication is: 'What you say is true enough (as to these κακά being οὐ-θυραῖα ; otherwise γάρ, I should not have been at all (τι, adv. accus.) vexed at seeing you holding high revel.'

816. ἄλλ' ἦ : cf. l. 58 note.

ὑπό : of the agent, because πάσχω is used as a passive (of ποιῶ δεινά).

817. = 'You came not at a fitting time, for us to welcome you indoors.'

ἐν δέοντι (dat. of neut. partic. of δεῖ), used as adverbial expression ; δέμοις is local dat. : G. Gr. § 434. δέξασθαι : the explanatory infin. : G. Gr. § 527.

821. μὲν οὖν : immo vero, 'nay rather'; corrective use of the particles.

822, 823. 'What!' exclaims Heracles, in utter amazement, 'do you mean to say then, that, after that (ἐπειτα, viz. the death of Alcestis, you were entertaining me?'

ἦδεῖτο γάρ, 'yes, for . . .' ἦδεῖτο is from αἰδέομαι.

824. σχέτλιε = ἄθλιε, infelix.

825. ἀπωλέμεσθα (poetical for -μεθα, actum est de nobis omnibus. Cf. above l. 279 σεβόμεσθα = σεβόμεθα.

826. ἤτθόμην ἰδών, 'I remember noticing': lit. 'I noted that I saw'; cf. l. 764.

ἀλλά, 'why, yes.' The μὲν need not be translated by any separate word.

827. ἐπειθε : the imperf. is often used to mark an action as merely attempted in the past. Here = 'tried to convince.' Cf. ἐδίδουν, 'I offered' (lit. 'tried to give' : G. Gr. § 472.

828. λέγων . . . φέρειν : in dependent statements when the subject of the infin. is the same as that of principal verb, it is not expressed, and any predicate belonging to it is put in nominative. If the unexpressed subject of infin. is to be emphasized, αὐτός (ipse) is used.

θυραίων : echoed from l. 811. The adj. is used predicatively here. Translate, 'saying that he was carrying a connexion to burial, outside his doors.'

829-831. βία θυμοῦ, 'in spite of my inclination.'

ὑπερβαλὼν : cf. l. 795.

πράσσοντος : cf. on l. 803.

καῖτα = καὶ εἶτα.

κάρα . . . πुकασθεῖς, 'my head decked with garlands.' For

the construction of the accus. cf. in English 'he is shown the road'; in Latin *inscripti nomina regum* = 'inscribed with the names of kings.' The direct accus. after the active verb is in such constructions kept even in the passive.

832. σοῦ τὸ μὴ φράσαι = 'to think of your not telling me!' Exclamatory use of the infin. combined with an exclam. gen.: *G. Gr.* §§ 412, 531. A good example of both constructions not, however, in combination occurs in Aristoph. *Nub.* 818 τῆς μαρίας· τὸ Δία νομίζειν ὄντα τηλικουτονί = 'O what folly! fancy believing in Zeus at your age!'

834. καί: as in l. 1049 = *tell me*; or *I wonder*. σφε = αὐτήν.

836. ἐκ προαστίου probably = ἐν προαστίῳ. You will see the tomb looking at you *from* the suburb; that is, in other words, the tomb itself, which you look at, will be *in* the suburb. The Greeks, like the Romans, buried the dead in cemeteries just outside the city gates. At Athens, the ashes of those who fell fighting for their country were buried in the outer Ceramæus, by the Dipyron gate.

837. The following speech of Heracles is finely rendered by Browning, in the passage (*Works*, vol. xi. p. 87 beginning:

O much-enduring heart and hand of mine!'

838, 839. = 'Show what kind of son Tirynthian Alcmæna, Electryon's [daughter], bore to Zeus—in you.' σε is direct obj. of ἐγείνατο. οἶον παῖδα is oblique predicate. 'Alcmæna bore you *to be a noble son*,' would be Ἀλκμήνῃ ἐγείνατό σε παῖδα ἀγαθόν, where the predicative force of παῖδα ἀγαθόν is of course clearly seen. If you will carefully think about it, it is not less clear in the case of οἶον παῖδα.

841. ἰδρῦσαι εἰς: you might expect ἐν τῷδε τῷ δόμῳ but Greek idiom loves the *pregnant* construction (as it is called) of a verb of rest + a prep. of motion. e. g. Acts viii. 40 Φίλιππος εὑρέθη εἰς Ἀζωτὺν. 'Philip was lit. *found into Azotus* =) carried to Azotus and found there.' Cf. *Gram. Index*, p. 179.

842. ὑπουργεῖν is intrans., hence χάριν is an accus. of kindred meaning (cognate: *G. Gr.* § 326* 3).

844. εὐρῆσειν δοκῶ: sc. ἐμέ, which need not be expressed, if the subject of principal and dependent verb is identical. Cf. note on l. 828.

845. προσφαγμάτων: partitive gen.: *G. Gr.* § 393. After ἐσθίω and πίνω an accus. is often used, but then these words mean to *eat*, or *drink*, *all up*. The προσφαγμάτων were offerings of food sprinkled with blood, which were laid at the tomb of the dead.

846. λοχαίας = ἐν ᾧ ἔστι λοχῆσαι, 'in which it is possible to lie in wait.' Join with ὄδρα = 'some secret place of ambush.'

συθείς : 1 aor. part. pass. of σεύω.

847. μάρψω . . . περιβάλω : aor. subj. governed by κἄνπερ (= καὶ ἐάνπερ). Ordinary future condition (ἐάν + subj. in protasis, fut. indic. in apodosis).

849. μογοῦντα πλευρά, 'rib-mauled' (Browning); πλευρά is accus. of nearer definition : G. Gr. § 383.

πρίν for πρὶν ἂν : G. Gr. § 347 (3 and footnote. The omission of ἂν is poetical.

850. ἦν ἁμάρτω = *si frustra quassivero*. [ἦν] μὴ μόλῃ : sc. Θάνατος.

851. τῶν κάτω : governed by δόμους ; who these οἱ κάτω (*dī inferi*) precisely are, is immediately explained by Κόρη : ἀνακτός τ', viz. Persephone and Pluto. Cf. l. 358.

853. πέποιθ' ἄξιον : cf. l. 844 note. ἄνω : i. e. 'to the upper world.'

854. ὥστε : with infin. : G. Gr. § 352.

χερσίν : dat. governed by ἐν in ἐνθειναι.

857. ἔκρυπτε : sc. τὴν συμφορὰν. The imperf. of attempted action : cf. note on l. 827.

αἰδεσθείς : causal use of part. = 'out of respect to me,' his guest.

858. τίς with Θεσσαλῶν : supply ἐστίν. 'What Thessalian, nay who out of all Greece, is more hospitable than he?'

859. οὐκ ἐρεῖ [αὐτὸς] εὐεργετήσαι : see on l. 828. κακόν = 'graceless,' 'thankless.'

From ll. 861-934 we have a lyrical passage, called the κομμός or *dithyramb*, shared between chorus and actor.

861-865. στυγαί, complement ; πρόσσοδοι and ὄψεις subject nominatives, the auxil. verb being omitted. 'Ah, hateful is my return! hateful the sight of my widowed palace!' Possibly, however, στυγ. πρ., and στυγ. ὤψ., are simply vocatives.

βῶ . . . στῶ . . . λέγω are all deliberative subjunctives : G. Gr. § 344 b. The negative of this subj. is always μὴ (as in τί δὲ μὴ = 'what am I not [to say]?').

πὼς ἂν ὀλοίμαν (= μὴν = *utinam percam*! G. Gr. 342, Obs. 3. The same formula (denoting the urgency of the wish) appears in *Medea* 97.

βαρυδαίμονα : predicative use of adj.

866. κείνων : i. e. τῶν φθιμένων, objective gen. : G. Gr. § 327*. With ἔρχμαι and its gen. cf. ἐρῶντα with its gen. in 715.

869. ἐπί with accus. denotes 'motion with a view to superposition.'

ἐπί with gen. denotes 'superposition with separation.'

ἐπί with dat. denotes 'absolute superposition.'

Thus, in the sentence 'a man on a hill,' *on* would be ἐπί + gen., but in the words, 'a crag on a hill,' *on* would be ἐπί + dat.

πόδα: cognate accus.; omit in translation.

870. τοῖον ὄμηρον: viz. Alcestis. 'Admetus regards her as his pledge or security for living. But Death has robbed him of this security; so that Admetus has no longer a guarantee that his life will be spared' Hayley.

Note the double accus. after a verb of *depriving*: *G. Gr.* § 330*.

872. πρόβᾱ = πρόβαθι = πρόβηθι: evidently Admetus shows that he can hardly bring himself to enter the palace. κεῦθος: a bare accus. denoting place 'whither'; poetic use as in l. 413; οἴκων is a gen. of definition. We should say 'into the secret recesses of the house.'

874, 875. ὀδύνας (-ης) ἔβας (-ης).

τὰν = τὴν οὖταν νέρθεν: Alcestis. For νέρθεν (= ἐνερθεν) we should expect κάτω, as in l. 851; but Greek idiom favours the idea of motion rather than rest in such phrases. Cf. l. 424 note.

877. The subject of the sentence is the entire clause τὸ . . . σε, λυπρόν being predicate; sc. ἐστί. Note that πάντα qualifies λυπρόν *adverbially* (= 'most bitter').

878. ὁ: sc. τοῦτο. For ἤλκωσεν cf. lex. s.v. ἐλκώω.

879. The exact construction here is doubtful. On the whole it seems best to join τί closely with ἀμαρτεῖν = 'what loss (lit. to lose what) [is] a worse evil for a man than [the loss] of a faithful wife?' supplying τοῦ ἀμαρτεῖν (lit. 'than the losing'; a gen. of comparison)¹.

880. Past or present wishes are often expressed by ὤρελον, -ες, -ε lit. = 'ought' + aor. or pres. infin.: *G. Gr.* § 342, Obs. 4. γήμας οἰκεῖν = γῆμαι καὶ οἰκεῖν. Note the change of tense from aor. to pres. or rather *imperf.* The 'marriage' was one definite *act* in the past; the 'living with her' had been a *process* extending over years.

883. 'For then there is but one life, to grieve for which

¹ I have noticed a remarkable parallel to this passage in *Anth. Pal.* vii. 340:—

τί γὰρ πλέον ἀνέρι κήδους
μούνῳ ὑπὲρ γαίης, οἰχομένης ἀλόχου;

= and to grieve for *this* is a slight burden.' An unmarried man has only to be anxious for his own life; he has no second person's life to care for. Cf. Bacon, *Essays*, viii. 'Wife and children are a kind of discipline of humanity.'

τῆς - ἧς. The article as relative is common in Homer. [Monro, *Hom. Gr.* 2. § 262.]

886. θανάτοις in plur., usually of *violent* death.

οὐ τλητόν : sc. ἐστίν.

887. ἐξόν : accus. absolute; cf. note on l. 284. Supply ἡμᾶς as subject to εἶναι.

διὰ παντός (χρόνου) : i.e. 'all one's life.'

890. πέρας . . . ἀγέων = 'a limit to griefs.' Objective gen. because it denotes what might have been expressed as the object of a verb viz. 'you do not *limit* your griefs'. γε gives just a shade of impatience to the remark.

891, 892. βαρέα : viz. ἄλγη.

τλᾶθ' = τλῆθι, 'be brave', 'bear up.'

πρῶτος, *primus*; πρῶτον = *primum*. Note carefully the distinction: thus πρῶτος προσβάλλει, 'he is the first to attack' *primus aggredditor*; but πρῶτον προσβάλλει, 'he first attacks,' or 'he attacks for the first time': G. Gr. § 324.

893. Admetus' ἰὼ μοί μοι is quite inadequate to quench the prosy and inept platitudes of the Chorus, who insist on finishing their remarks.

συμφορά, κ.τ.λ., 'and one misfortune appears and crushes one man, and one another,' as Bayfield renders it. Cf. Aesch. P. I'. 292 πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει = 'trouble settles, now on one, now on another.'

895, 896. 'Ah! the long grief and sorrow for friends gone 'neath the earth.' φίλων : object. gen. γαῖαν : we should expect γαίας : but here again the accus. of motion is a thoroughly Greek idiom; cf. on l. 875.

897. με is object both to ἐκώλυσας and to ῥίψαι with latter verb - ἐμαυτόν. For the infin. after verb of *hindering* cf. note on l. 11.

898. ἐκείνης : used of the dead (viz. Alcestis). Cf. Job iii. 13, 14 sqq. 'For now should I have lain down and been quiet; I should have slept; then had I been at rest': &c. τύμβου τάφρον εἰς κοίλην : i.e. 'into the deep grave.'

901. σὺν ᾧ ἔσχεν = συνέσχ' ᾧν. The preposition is separated from its verb by tmesis. Note δύο ψυχάς (plural, and fem., followed by διαβάντε (dual, and masc.).

903-910. 'I had a kinsman, whose son, worthy to be lamented, died at home—an only child. But, for all that, he bore his sorrow with moderation, childless though he was,

when he was already growing grey and was far advanced in life.'

ἐν γένει : an adjective-equivalent = ἐγγενής, cognatus. Cf. Demosth. Or. 47, § 70 οὐκ ἐστὶν ἐν γένει σοι ἡ ἀνθρῳπος, 'she is no relative of yours' lit. in blood.

ὧ = οὗ : so often in Latin cui = cuius.

ἴμπας = ὅμως.

Observe the pathos implied in the position of μονόπαις, and cf. Luke vii. 12 'The only son of his mother—and she was a widow.'

There are three forms, πόρρω, πρόσω, and πόρσω : the second is the oldest ; the first is the common prose form. The gen. βύτων denotes 'that in respect of which' : G. Gr. § 413. Latin = *longe propectus aetate*.

911, 912. σχῆμα δόμων : a stately periphrasis for δόμοι.

εἰσέλθω : 2 aor. subj., deliberative ; cf. l. 863 note. So also αἰκίζω.

μεταπίπτοντος, 'now that my fortune is changing' for the worse. A metaphor from dice.

914. τὸ μέσον = 'the difference is great.' Lit. 'that which intervenes between my past good fortune, and my present state.' Cf. Wordsworth :

'But she is in her grave, and O
The difference to me!'

915-921. τότε μὲν, 'when Alcestis was alive' Ἄ νῦν δέ in l. 922.

σύν, 'to the accompaniment of.'

ὥς : causal¹, 'inasmuch as we, the wedded couple, were of lordly birth, and sprung from noble parents on both sides.' The word εὐπατρίδης had a technical meaning in Greece ; for at Athens, in old times, the Εὐπατρίδαι formed the first of the three classes into which the citizens were divided the *Optimates*, or Nobles of Rome, corresponded to them).

ἀριστέων : from ἀριστεύς.

922-925. ἀντίπαλος, 'in place of' ; lit. 'wrestling against.' 'matched against' (in the πάλη or 'wrestling bout'). With λευκῶν πέπλων στολμοί supply ἀντίπαλοι. The gen. depends on the ἀντι-.

λέκτρων κοίτας : merely a periphrasis for λέκτρον.

¹ Many editions read εἶμεν, in which case the opt. mood is due to the Oratio Obliqua. The MSS. evidence is slightly in favour of ἦμεν.

926-929. παρά : lit. 'alongside of' = 'contrary to,' and so here 'in contrast with': *G. Gr.* § 457 (a). 'In contrast to your sometime happy fortune came this grief upon you, who have never known grief; howbeit . . .' [Hadley takes παρά as = 'at the time of.']

βίον means 'enjoyment of life' not its mere duration.

930-934. φιλίαν : i. e. 'she has gone beyond the reach of your love.'

τί νέον τόδε; 'what is there novel in this?'

παρέλυσεν : cf. l. 118, but there in a different sense. The word lit. = 'unyoke.'

δάμαρτος : gen. of separation : *G. Gr.* § 410.

936. τοῦμοῦ (= τοῦ ἐμοῦ by crasis; sc. *δαίμονες* which here = *sors*).

For καίπερ + partic. cf. *G. Gr.* § 358, Obs., and note on l. 2. ὅμως, *tamen*, though often linked with the partic., belongs, grammatically, to the leading verb (here νομίζω).

937. τῆς = ἐκείνης. When the art. stands as demonstr. it is usually the first word in the clause; cf. l. 264 note. For the sentiment found in this line cf. *Soph. O. C.* 955 *θανόντων οὐδὲν ἄλγος ἄπτεται*. For the gen. see *G. Gr.* § 327*.

938. 'She has ceased from many a trouble, gloriously.' For εὐκλεής (adj. = adv.) cf. *G. Gr.* § 324 (5).

939-940. χρῆν, *oportebat*, 'I ought never to have survived Alcestis, nor ought I to be living now': such is the full force of χρῆν.

παρεῖς (παρίημι, 'by evading destiny'; causal use of the partic. Admetus sees now, when it is too late (ἄρτι μανθάνω), that the death he shunned was infinitely better than his ignoble and widowed life.

942. 943. Lit. 'Greeting whom, and accosted by whom, am I like to find glad entry (into the palace)?' = 'Whom shall I greet, and whose greeting will gladden my home-coming?' A thoroughly Greek, but entirely un-English, form of expression; owing to the participial structure of the sentence. ἄν joined with τύχοιμι, but, as usual, put well in the forefront of the sentence, and then repeated later.

944. ἦ ἔνδον ἐρημία : to be taken closely together. This use of the adv. preceding the noun is imitated by English writers (of comparatively recent date), e. g. Byron, 'the seed of the then world.' In the Authorized Version of the New Testament we have 'thine often infirmities.'

ἔξελα from ἐξελαίνω : contracted fut. ἐλῶ, ἐλᾶς, ἐλᾶ, &c. in l. 951 ἐλῶσι is 3rd plural. Note the stages : ἐλάσω = ἐλάω = ἐλῶ. This fut. is called the *Attic fut.*

945. εὐτ' ἄν = ὅταν. For the construction of the temporal clause *over*-clause of time, used in a general sense cf. *G. Gr.* § 347. In Latin *quandocunque conspexero*.

946. 947. ἴξε : imperf. from ἴξω : ἴξε would be *imperat.*

αὐχμηρόν : because there was no longer any mistress to see that things were kept in order.

γούνασι : Epic form.

κατά. 'in.' Note οἱ κατὰ χθόνα = 'the living.' οἱ κατὰ χθονός = 'the dead.'

948. κλαίῃ, στένωσιν : dependent on εὐτ' ἄν.

οἱ δέ . . . 'and these [my thralls] bewail the kindly mistress they have lost' lit. 'bewail their mistress, what kind they have lost'. The position of δεσπότιν is similar to that of τὰμὰ πρίγμαθ' in l. 280, and is to be similarly explained. See note there. οἱ δέ sc. δούλοι as though οἱ μὲν (sc. παῖδες) had gone before. [So Hadley.]

950. 'Thus will it be with me at home.' τοιάδε : viz. 'such as I have described.'

951.

'Outside—Thessalian people's marriage-feasts
And gatherings for talk will harass me,
With overflow of women everywhere.'—R. BROWNING.

For ἐλῶσι see note on l. 944.

ἔξωθεν often = ἔξω : τὰ ἔξωθεν ἧ τὰ ἐνδον : so οἱ ἔξωθεν = 'foreigners.'

ἐλαύνω, 'drive' to extremities = harass. 'What I see within will drive me *out* : what I hear without will drive me *in*.' [S. T.]

952. 953. ἐξανέξομαι λεύσσω : the partic. is used to complete the verbal notion after verbs of *beginning, ceasing, entering*, and the like : *G. Gr.* 549 b. So in everyday English we say 'I can't bear *doing* this' or 'I can't bear *to do* this.'

954. ἐρεῖ με not μὲν, observe τὰδε = 'will say this of me.'

Verbs meaning *to do anything to, to say anything of*, a person or thing take two accusatives, τί μ' εἶργισεν ; = 'what did you do to me?'

For κυρεῖ ὦν, 'happens to be,' cf. *G. Gr.* 549 (a).

955-957. Thus rendered by Browning :

'See there! alive ignobly, there he skulks
That played the dastard when it came to die,
And, giving her he wedded in exchange,
Kept himself out of Hades safe and sound,
The coward! do you call that creature—man?'

Note ἰδοῦ imperat. of εἰδόμην : but ἰδοῦ interjection = *ecce!*

ἀψυχία : causal dat.

καὶ εἶτα : introducing a bitterly contemptuous question, 'and after that . . .' Cf. l. 696.

ἀνὴρ, not ἄνθρωπος, which merely signifies a 'human being.'

959. Notice that *οι* before another vowel is shortened in some words ; here scan τοῖάνδε.

πρὸς + dat. = 'in addition to.' Note that while πρὸς τούτοις = 'in addition to these things' (*præterea*), πρὸς ταῦτα = 'in regard to these things.'

960. For the comparative of ἀγαθός a number of words are employed : βελτίων, ἀμείνων, λαφών, φέρτερος, ἀρείων, κυδίων. In this place supply τοῦ τεθνάναι, lit. 'in what respect (adv. acc.) [is] life (= τὸ ζῆν, better for me [than death])?'

961. κακῶς κλύοντι : cf. l. 705 note ; for πεπραγότε l. 803 note.

962-1007. Choric Song (= Fourth στάσιμον).

'Through song, and through the heavens, have I sped ; full many a theme have I touched ; yet nought mightier than Necessity have I found—neither charm in Thracian tablets whereon Orpheus, that sweet singer, wrote ; no, nor any remedy among all those that Phoebus gave Asclepius' sons, what time the god made ready his simples to solace toiling mortals. Of this sole goddess never may man approach altar or image ; sacrifice she heedeth not. Dread goddess, come not upon me with power mightier than heretofore in life !

For, of a truth, e'en Zeus, whatso'er he ordain, hath need of thee to bring it to pass. 'Tis thou, Necessity, that dost master the iron among the Iron-folk, nor dost thou regard a stubborn heart. Thee too, Admetus, has the goddess caught in shackles that none may escape.

Yet endure ; for never wilt thou bring the dead back from the under-world, my liege, spite of all thy tears. Even the children of the immortals perish 'mid the darkness of death.

Dear was thy wife while yet she was with us ; dear will she be, though dead ; noblest of all women was she thou didst wed. Let not thy wife's tomb be regarded as the barrow of the dead that have perished ; rather be it honoured like the temples of the gods, for wayfarers to

venerate. Haply, as he treads the winding path, some one will say : "Lo, this was she that, upon a time, died for her husband, and now is a spirit blest. Hail, noble lady, and be gracious unto me !" Such the solemn words that shall greet her.'

962. 963. *μούσας* (= -ης : literature in general, but specially poetry. In Greek, *μουσική* corresponded pretty well to what we understand by *culture* in the widest sense.

μετάρσιος ἦσα ἄσσω : viz. *περὶ μετεώρων ἐφρόντισα* (Scholiast. Astronomy and science generally are referred to. Euripides is probably giving us a bit of autobiography here ; he is known to have attended the lectures of Anaxagoras on 'natural philosophy.'

965. *Ἀνάγκη*, *Necessitas*, often personified in the poets ; our 'Doom.'

967. The mythic poet and singer, Orpheus, was regarded as a founder of the art of medicine. Thrace is mentioned, because regularly regarded in ancient times as the home of 'magic.' These *σανίδες* were kept in a temple on Mount Haemus in Thrace, and were reputed to contain certain 'prescriptions' written by Orpheus. Cf. Seyffert, *Dict. Class. Antiq.* s. v. ORPHEUS.

τάς = *ᾶς* : l. 883, note.

968. *Ὀρφεΐα γῆρυς* : lit. the Orphean voice, i.e. the tuneful Orpheus. Cf. Milton, *Par. Lost*, vi. 355, 'where the might of Gabriel fought' = mighty Gabriel ; Pind. *Olymp.* i. 88 (= 142) *ἔλεν δ' Οἰνομάου βίαν* = 'he conquered mighty Oenomaus.'

969. In full : *οὐδ' [ἡνῖρον φάρμακον ἐν ταῖς φαρμάκοις] ὅσα Φοῖβος ἔδωκεν Ἀσκληπιάδαις, ἀντιτεμῶν [ταῦτα τὰ φάρμακα] πολυπόνοις βροτοῖσιν*. Observe *ἀντιτεμῶν*, which denotes the *shredling* of 'simples' or 'herbs,' to be used as a *prevention* against (*ἀντι-*) disease.

973. *μόνας* (= -ης : emphatic by position. 'Doom' has no temple nor altar nor image.

974. *ἔστιν* = *ἔξεστιν* as the accent shows'.

977. *τὸ πρὶν* : adv. accus. ; cf. *τὸ λαίπρον*, 'for the future' ; *τὸ νῦν*, 'for the present' : *G. Gr.* § 382.

978. *ὅ τι νέυση*. In *general* relative conditions *ἂν* is often omitted in poetry, seldom in prose. *νέυση* is aor. subj.

982 *ἀποτόμου* in l. 118 in different sense = *præcipitatus* ; lit. cut off sheer, abrupt, precipitous : so 'stern,' 'unbending.' *λήματος*, objective gen. after *αἰδώς*.

984. *χερῶν . . . δεσμοῖς* : lit. 'bonds of hands,' viz. the

irresistible toils of Fate. The sudden change in the sense of *σύ* (or *σε*) from 'Necessity' to 'Admetus' is noticeable.

988. *κλαίων*: a circumstantial use of the part., though whether the *modal* or *concessive* idea is the more prevalent it is difficult to say. Contrast the adverbial use of *κλαίων* = 'to one's sorrow' ἢ χαίρων = 'to one's joy,' viz. 'with impunity.'

989. *σκότιοι* is predicative (almost = *εἰς σκότον*), *ad Orci tenebras abeunt*: lit. 'pine away so that they are darkened in death.'

993. *πασάν* = *πασῶν* [*γυναικῶν*]. Note that *πάσαν* would be acc. fem. sing.

994. *ἄκοιτιν*, 'as wife.' Greek writers love the metaphor of *yoking*, with reference to marriage.

997. *θεοῖσι δ' ὁμοίως*: lit. like the gods = 'like [the temples of] the gods.' A fine example of 'brachylogy,' as it is called. Cf. Hom. *Il.* xvii. 51 *κομαὶ χαρίτεσσιν ὁμοῖαι* = 'hair like [that of] the Graces.' For the dat. after *ὁμοίως* cf. *G. Gr.* § 425.

999. *σίβας ἐμπέρων*: the gen. is subjective, i. e. it denotes the person that acts or feels; *G. Gr.* § 398.

1000. *δοχμίαν*, *obliquam*. Alcestis' tomb was not on the road itself, but a little off the highway; hence to get to it one would have to turn aside by some side path, at an angle with the road.

1003. The mystic 'Orphic' doctrine is here apparent. This doctrine was responsible for at least two great contributions to religion—the belief in immortality, and to some extent) the idea of personal holiness. [Consult Prof. L. Campbell, *Religion in Greek Literature*, pp. 244-254.]

1006. *καὶ μῆν*: see l. 507. *ᾗδε*: l. 136.

1008-end. Exodos or Finale.

Heracles re-enters, leading a woman veiled. After chiding Admetus for hiding Alcestis' death, he asks him to keep the veiled woman till his return. This woman Heracles affirms that he won as a prize in the games. Admetus for a long time says 'No' to this request; the woman reminds him, all too painfully, of his dead wife. At length, however, he gives a reluctant consent to Heracles' entreaty. Hereupon Heracles draws the veil from the woman's head, and declares her to be none other than Alcestis brought back from the grave itself. Thus the play ends in rejoicing.

1008. The subject to *λέγειν* and *ἔχειν* is the indef. *τινα* understood; hence the accus. *σιγῶντα*.

1009. ὑπὸ : where we should say 'in.' Note ὑπὸ with *Dat.*

σπλάγχνα = *viscera* X ἔντερα = *lutes* ('entrails'). The *viscera* are the larger organs, heart, lungs, &c., metaphorically used like the English *heart*, as the seat of the feelings and affections. While the Greeks made the σπλάγχνα the seat of the emotions (anger, pity, &c.), the Jews placed those feelings in the ἔντερα : hence in the LXX not only σπλάγχνα but even κοιλία is used for the affections. It may be noted that in classical Greek the word σπλάγχνα is, oftener than not, used of *wrathful* feelings.

1010-1011. ἐξετάζεσθαι : lit. = 'to be scrutinized.' Supply ᾧν. Cf. Plato's ἐξετάζεται παρών = 'he is proved to have been present.' Translate : 'I *did* claim to stand beside [you] in your troubles, and be regarded as your friend.' Note that ἐξετάζω is a favourite word with the orators, especially Demosthenes. Cf. Sandys' note on *Lept.* § 5. ἡξιούν = *dignum me censuam*. τοῖς κακοῖσιν, *dat.* of attendant circumstances ; cf. Soph. *Phil.* 1387, διδάσκου μὴ θρασύνεσθαι κακοῖς, 'learn to be less defiant in time of misfortune.'

1012. πρόκειμαι is the pass. of προτίθημι which is used of 'laying out a corpse' for burial.

1014. 'Pretending to be concerned for a trouble outside your doors' ; lit. 'as ᾧς having anxiety, so you pretended (δῆ), for . . . ' δῆ = δῆθεν, *scilicet*.

θυραίου πῆματος : objective gen. *G. Gr.* § 397.

1017. μέφομαι : sc. σε. παθὼν τάδε, lit. '(for) having received this treatment (at your hands)'. Cf. note on l. 653. Remember that at the beginning of a sentence τί παθὼν, like τί μαθὼν, may often simply be rendered 'why?'

1018. οὐ μὴν : in strong opposition to μέν (in l. 1017, 'Though I blame you, yet, believe me, I do not . . . ' οὐ μέντοι is another adversative of the same sort.

1019. ᾧν : ταῦτα must be supplied as object of λέξω and as antecedent to ᾧν. For οὐνεκα see l. 810.

1021. ἵππους, 'mares' ; hence Θρηγκίας is fem., ἵππος is either masc. or fem.

The spelling Θρηγκίος is regular in Tragedy, Θράκιος in Thucydides and most prose writers ; but in Homer and Herodotus we find the Ionic form Θρηγκίος.

ἕως ἄν . . . ἔλθω, 'till such time as I come' ; prospective use of subj. : *G. Gr.* § 347 2, Latin *dumce pervenero*.

1023. πράξας : conditional use = εἰ πράξαιμι, 'should I fare' ; instead of bluntly saying κακῶς. Heracles substitutes ὃ μὴ τύχοιμι (optative of wishing, negatived), lit. 'in a way which pray God I may not fare,' ὅ being adv. accus. of manner, to

be joined with a second πράξας which must be mentally supplied with τύχοιμι. Browning renders—

‘But should I fare, as fare I fain would not,
—Seeing I hope to prosper and return—
Then I bequeath her as thy household slave.’

νοστήσαιμι: simple expression of wish (like τύχοιμι); cf. *G. Gr.* § 342.

1024. προσπολεῖν: explanatory infin.; the dat. δόμοις depends on it: *G. Gr.* § 426.

1025. πολλῶ μόχθῳ: dat. of manner: *G. Gr.* § 431. Translate δέ by *nam* = Latin *autem*. In the next line γάρ introduces the narrative which follows; and εὕρισκω and κομίζω are, of course, historic, and give vividness to the account: *G. Gr.* § 467. A good example in New Testament is ἔρχεται καὶ εὕρισκει αὐτοὺς καθεύδοντας, ‘Jesus cometh and findeth His disciples sleeping’ (Mark xiv. 37).

1027. τιθέντας, ‘arranging, proposing, instituting a contest.’ Note such phrases as τιθεῖναι νόμον, ‘to lay down a law’ of a supreme legislator; τίθεσθαι νόμον, ‘to pass a law’ (of a constitutional assembly); τίθεσθαι ψήφον, θέσθαι χάριν. θέσθαι may be used of offering a prize, and τὰ τιθέμενα of the prizes.

πόνον: in apposition to ἀγῶνα.

1028. νικητήρια λαβών, ‘having won her as the meed of victory,’ νικητήρια the plur. being in apposition to τήνδε.

1029. Order: ἦν γάρ it was permitted τοῖς-τὰ-κοῦφα-νικῶσιν to the winners of the easy events, i.e. running and jumping ἄγεσθαι, κ.τ.λ. The accus. κοῦφα is cognate object: *G. Gr.* § 326* c; cf. Lat. *vicit Olympiā*. The mid. ἄγεσθαι is properly used ‘to carry off as their due’ lit. for themselves. The Greeks said νικᾶν μάχην, ἀγῶνα, ἄθλον, regularly.

1032. ἐπ’ αὐτοῖς means either ‘upon them,’ i.e. in addition to them, or ‘with them,’ viz. as part of the prize. αὐτοῖς in either case refers to βονφόρβια.

1033. ἦν = ἦν ἄν. In impersonal expressions meaning duty, possibility, and the like, such as ἐξῆν licuit, χρῆν oportuit, εἰκὸς ἦν *aquum erat*, ἀναγκαῖον ἦν κ.τ.λ., ἄν is omitted without change of sense; so in Latin *longum est* = ‘it would be long’; *melius fuit* = ‘it would have been better’: *G. Gr.* § 356. The order is ἦν αἰσχρὸν ἐμοί, ἐντυχέντι [τῇδε τῇ γυναικί], παρῆναι τόδε [τὸ] εὐκλεές κέρδος = ‘it would have been a shame for me, after having lighted upon this woman, to forego such a splendid prize. Παρῆναι: see Vocab. s. v. παρήμι.

1034. 'The woman must be *your* care.' σοὶ . . . γυναῖκα is the subject of χρεή.

1035, 1036. κλοπαῖαν : se. αὐτήν. Practically equivalent to σὺν κλοπῇ, thus balancing σὺν πόνῳ.

Note that δὲ καί are not used here as often = 'besides,' but καί emphasizes σὺ : 'and, in time, *even* you . . .' For πόνῳ cf. *G. Gr.* § 431.

χρόνῳ : in prose use ἄν, except where (as here) the noun itself denotes time.

1038. ἀθλίους : the adj. ἀθλιος is usually of three terminations ; but Euripides had a great liking for two-term adjectives, and probably took the liberty of regarding ἀθλιος as one of this class. He could have written ἀθλίος, but this would have been ambiguous.

1040. του = τινος : πρὸς governs δάμαθ'.

1042. εἴ πως ἔστιν = 'if it is in any way possible.' Note accent on ἔστιν, and cf. ll. 141, 324.

1043. μή, not οὐ, because a *class*, not an individual, is spoken of ; Lat. *qui* + subj.

1044. Θεσσαλῶν : dependent on ἄλλεν τινα. The clause πολλοὶ . . . Φεραίων is parenthetical.

1045. 'μέ for ἐμέ by predelision.

μνηστήκεις : se. με. Translate, 'you do but put me in mind of my sorrows.' The abruptness of the two Greek words is effective here.

1045-1048. οὐκ ἂν δυναίμην : potential, 'I could not.'

προσθῆς cf. l. 1039 προσκείμενοι : *G. Gr.* § 341 *b*. What is the distinction between μή + pres. imperat. and μή + aor. subj. ? For the dat. νοσοῦντί μοι cf. *G. Gr.* § 426.

ἄλις γάρ, κ.τ.λ. : cf. l. 42.

1049. ποῦ καί : the καί adds emphasis—almost a touch of fretful impatience—to the ποῦ, 'where *could* she live?' Cf. l. 834.

δωμάτων : partit. gen. dependent on ποῦ, like Latin *ubi gentium?* *ubi terrarum?* *G. Gr.* § 392.

τρέφουτ' ἂν : potential ; *G. Gr.* § 340. So in 1046.

1050. ὥς πρέπει — 'as is clear from her dress.' &c., ἐσθῆτι and κόσμῳ are causal datives. πρέπει, here impers., has a personal use in l. 512.

1051, 1052. πῶτερ : almost = *num*, here.

δῖτα, 'prithce,' 'pray' = *scilicet*. A touch of scorn.

καὶ πῶς (a very different thing from πῶς καί : see l. 142 note).

Remember that a Greek house was divided into two main parts, one assigned to men (the ἀνδρανίτις), the other

to women (γυναικωνίτις ; the latter was at the back of the house.

1054. σοῦ : objective gen.

1055. εἰσβήσας : the partic. of the old 1st aor. act., this form is used *transitively* = 'having caused [her] to enter . . .'

τρέφω, like ἐπεισφρῶ in next line, is deliberative subj. G. Gr. 344 b.

1056. καὶ πῶς : cf. l. 1052.

τῷ λέχει : dat. dependent on the compound verb ἐπεισφρῶ : cf. G. Gr. § 426.

κείνης, the dead Alcestis : cf. l. 898.

1057 sqq. There is no real difficulty in this passage, if the *stopping* is duly attended to. Admetus says in effect : 'I fear blame from *two* quarters, (1) from the citizens, who might say that I proved false to the memory of Alcestis in order to marry afresh ; (2) from the dead Alcestis herself, who is surely worthy of my devotion and homage. Hence I must be extremely cautious, and take every possible care to prevent wrong constructions being put on any act of mine, however innocent.'

'In all this deeply pathetic speech,' says Sidgwick, 'the sad understatement of ἀξία δέ μοι σέβειν, and τρόνοιον, are perhaps the most touching. Like all poets, Euripides knew that the self-control of sorrow is the most powerfully affecting.'

1062. ἥτις ποτ' εἶ, *quisquis es*. Tragic irony. The 'woman' is, unknown to him, his own wife.

1063. ἴσθι ἔχουσα = 'know that you have.' For the participial construction cf. note on l. 150.

πρός is adverbial = πρὸς τούτοις. A good example occurs in Dem. Lept. § 112.

ἥϊξαι : 2 sing. perf. midd. (*pass. form*) from εἶκω, of which the act. perf. εἶκα is the ordinary form. Conjugate thus : ἥϊγμαι, ἥϊξαι, ἥϊκται. The 3rd sing. pluperf. midd. (*pass. form*) ἥϊκτο is common enough in Homer.

δέμας : accus. of nearer definition : G. Gr. § 383.

Translate : 'Know that you have the same build as Alcestis, and, besides this, you resemble her in person.' The dat. Ἀλκῆστιδι is governed by τὰ αὐτά : G. Gr. 428 (d). Latin writers have occasionally borrowed this idiom ; and *idem* + a dat. (= 'same as' ; more usually '*idem ac*') appears in Horace, Ovid, and Lucretius.

1064, 1065. πρὸς θεῶν, *per deos*.

μή μ' ἔλῃς ἠημένον : evidently 'says Bayfield' a pro-

verbal expression, 'lest you slay the slain.' ἵρημένον : perf. part. pass. αἰρέω.

1067, 1068. Cf. Psalm cxix. 136, 'Mine eyes gush out with water'; Soph. *Antig.* 803, ἴσχειν οὐκέτι πηγὰς δύναιμι δακρύων; and *Trach.* 852 ἔρρωγεν παγὰ δακρύων = 'our streaming tears gush forth.'

1070. εὖ λέγειν, 'to speak well of, approve.'

1071. ἔμφρων [England's conjecture for εἰ σύ of the MSS.] : sc. ἐστί = 'whoever is wise, prudent.'

1072. εἰ γὰρ εἶχον = 'O that I had' (now); an unfulfilled wish relating to the *present*. εἰ γὰρ ἔσχον would mean 'O that I had had . . .' past, and therefore over). Latin *utinam* + imperf. subj. X pluperf. subj. Such expressions are really the protases of conditional clauses, with apodosis suppressed : *G. Gr.* § 342.

1073. ὥστε : *G. Gr.* § 352.

πορεύσαι, i. e. 'to bring' (but πορεύεσθαι = 'to go') : cf. l. 443.

1075. οἶδα : here with infin. instead of partic., rare use.

βούλεσθαι ἄν = ἐβούλου ἄν in Oratio Recta - 'I know you would gladly do so (viz. if you could).' For the rule as to the subordination of conditional sentences, cf. *G. Gr.* § 357 c. obs. 2.

ποῦ τόδε = 'what is the use (of wishing) ?'

1076. Contrast the denial of a resurrection here with St. Paul's magnificent affirmation of it as the pillar and stay of Christian faith. The heart of paganism was touched with infinite sadness by the conviction, 'Death closes all' (*Mors ultima linea rerum*); the counter-thought, *Mors ianua vitae*, though dimly apprehended by the nobler spirits of antiquity, was finally realized in Christianity alone.

1077. ὑπερβαίνειν = *modum excedere* : i. e. 'grieve not overmuch.' ὑπερβαίνειν in compounds gives the idea of *transgressing a limit*.

1079. The opt. shows the purely hypothetical character of the sentence.

1080. ἴπως τις : 'a sort of yearning' after grief. Cf. Tennyson, *In Memoriam*, lix.

1081-1084. γάρ, 'True, for . . .'

ἔγει echoes the ἐξάγει of the preceding line.

καὶ τι = καὶ ἔτι.

τὸν ἄνδρα = ἐμέ. Cf. τῷδε in l. 1090.

1085. Cf. the words of the comic writer Philippides (flor. circ. B.C. 340 : ὁ κοινὸς ἱατρός σε θεραπεύσει χρόνος (= 'Time, the universal physician, will heal you'). Note the threefold

repetition of χρόνος ll. 1085, 1086 ; most effective. Cf., for a similar repetition, the exquisite verse in Gen. xlvii. 9 'The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.' Cf. Soph. *Elect.* 179 χρόνος γὰρ εὐμαρῆς θεός = 'Time is a god who brings ease and soothes difficulties'; Cic. *ad Fam.* iv. 5. § 6 'Nullus dolor est quem non longinquitas temporis minuat ac molliat.'

1086. = 'Time? you may well say *time*—if *time* means death!'

1087. 'A wife, and fresh marriage-ties, will stay your passionate regret' viz. for Alcestis. πτόθου: governed by πᾶνσει for this gen. of separation cf. *G. Gr.* § 410 [c] : lit. 'will cause you direct object to cease from yearning.'

1089. γάρ: a thoroughly Greek idiom. It expresses surprise or indignation here; but it is better to leave it untranslated in English.

λέχος is nom., 'will your couch remain widowed?'

1091. μῶν = *num?* *G. Gr.* § 344 c.

τι: adverbial accus.

1092. ὅπουπερ: 'wherever she is' the περ (enclitic) gives precision to the phrase; so ὅσπερ = 'the very one who'; ὅτε περ = 'just when'; ἐπειδήπερ = *quandoquidem*.

Admetus realizes that his wife deserves to be honoured to the full, in her death; he must be, at all costs, loyal to her memory.

1093, 1094. 'All very noble, I grant you,' says Heracles, in effect, 'but are not your ideas somewhat Quixotic?' 'Quixotic they may be,' retorts Admetus, 'but of one thing you may be quite sure—I shall never marry again.' ὥς . . . καλῶν: there is an ellipse here of ἵσθι cf. Soph. *Antig.* 1063; the ὥς might have been absent: its presence emphasizes the point of view from which Heracles is to regard the matter.

1095. ἐπήνεσα 'catching up αἰνῶ just above: the aor. refers dramatically to the moment just past. The idiom is quite common in Greek, specially in dramatic dialogues: *G. Gr.* § 485. Cf. Sophocles' ἐδεξάμην τὸ ῥηθές = 'I welcomed the omen.' *Elect.* 668 [i.e. I welcomed it as soon as heard.' S. T.] Translate, 'I praise you because you are a staunch friend to your wife'; cf. l. 58.

1096. 'Might I die, if I betray her—dead though she is!' καίπερ + concessive part.: the καί and περ are sometimes separated like *antequam* in Latin, e.g. καὶ γυνή περ οὖσ' ὅμως

'I beseech you, though but a woman, still.' Do not confuse *καίπερ* with *καίτοι* = 'and yet,' *sed tamen*. See note on l. 2. *προδούς* = *εἰ προδοῖσιν*. Join *οὐκ* closely with *οὔσαν* : the two words together = *mortuam*.

1097. *εἴσω* governs the gen.

1098. *μή* : see *βιάζου*, or *αἰτήσης*, or *λέξῃς τοῦτο*. For an example in Greek N. T. see Mark xiv. 2 : and cf. Blass, *Gram. of N. T. Greek*, p. 294.

For the position of *σε* cf. note on l. 275.

1099. *καὶ μὴν*. 'mark you.' Cf. ll. 369, 385, 653, 713 for other examples in this play.

μή δρίσας = *ἐὰν μὴ δρίσῃς*. The partic. contains the condition like *προσὺς* in l. 1096 ; hence *μή* and not *οὐ* is employed : *G. Gr.* § 546.

1100. The *γε* lays an emphasis on the conditional participle *δρῶν*, and takes up the *γε* of the last line : 'yes, and if I do so. . .'

καρδίαν : accus. of nearer definition : cf. l. 1063 note.

1101. *εἰς δέον* cf. *ἐν δέοντι* in l. 817 note is, perhaps, intentionally vague. It = 'opportunately,' 'profitably' lit. 'with a view to meet your need'. The metaphor in *πέσσει* is from throwing the dice, as in l. 912.

τάχα properly 'quickly,' 'soon' - *ἄν* = 'perhaps' ; but remember that you may only use *τάχ' ἄν* when *ἄν* belongs, in its usual sense, to the verb in the sentence. *τάχα* by itself never means *perhaps*.

1102. *εἴθε μῆποτε* : *G. Gr.* § 342 and note on l. 1072.

1103. = 'Howbeit, you also share in my victory.' Admetus, as we see from the next line, is quite unconscious of Heracles' real meaning here.

1106. *μή μέλλοντος* - *εἰ μὴ μέλλας*. The emphatic *γε* cannot be rendered neatly into English ; its presence must be implied by a tone of the voice, or a gesture. A shrug of the shoulders—that most expressive of French idioms—will often translate the untranslatable *γε*.

1107. = 'It is because I *know* something *εἰδώς*, causal partic.) that I am so eager.' *καὶ ἐγώ, ἐπιδέμω*. Note the emphatic position of the partic. Heracles says he has good reason for his insistence.

1108. Compare Scott, *Lady of the Lake*, v. § ix :—

'Have then thy wish ! He whistled shrill,
And he was answered from the hill.'

1109. *ἔσθ' ἔτε*, *aliquando*. 'some day.' Cf. the phrases

ἔστιν ὅς = *est qui* + subj.; εἰσὶν οἳ = *sunt qui* + subj. = *ἐνιοί*, 'some'; ἔσθ' ὅπη, 'somewhere'; ἔσθ' ὅπως, 'somehow.'

πιθοῦ; cf. l. 1101. The force of the aor. is 'yield to me *this once*.'

1111. οὐκ ἂν μεθείην : cf. notes on ll. 48. 52; and see *infr.*

1114.

1112. εἰ δοκεῖ = 'please.' Cf. *si tibi videtur*, Cic. *ad Fam.* iv. 5. § 4.

1113. μὲν οὖν, 'nay but,' corrective; cf. l. 821. σάς : emphatic, by position; cf. l. 1115.

1114. πᾶρα (note accent) = *πάρεστιν* [αὐτῇ].

1115. 'Tis *your* right hand *alone* that I trust' (πέποιθα, have confidence in).

1117. θιγείν ξένης : verbs of *touching* govern a gen. because usually a part, and not the whole, is touched. If, however, the notion of *touching* is exchanged for that *seizing the whole*, many 'contact' verbs govern an accus.

1118. καὶ δὴ = 'there then, I do hold it out!' to which Heracles, with almost a touch of amused impatience, replies, 'Aye, as though you were going to cut off a Gorgon's head! Have you got her?' *κατατομῶν* = ὡς ἂν τις *κατατομῶν* Γοργόνα, that is, with averted gaze. All who looked on the Gorgon's head were, according to the legend, turned into stone. (Consult Kingsley's *Heroes*.)

1119. νῦν, 'Now (that you've got her) keep her.'

1122. i. e. 'Now that you are blest indeed, abandon your sorrow.' For the gen. cf. l. 21 note.

[1123-end is translated by Dr. Verrall in his *Euripides the Rationalist*, pp. 66, 67. His comments should by all means be consulted.]

1126. τήνδε : Heracles points to her; 'What you see is *your wife*,' and no φάσμα. Oblique predicate.

οὐκ ἔστιν, 'not so.'

1127. ὄρα γε μή : the note of apprehension in the final clause may be brought out in English by 'perchance.'

1128. = 'No conjurer of ghosts am I, whom you made your guest.' τόνδε = ἐμέ. *ψυχαγωγόν* is oblique (tertiary) predicate; note its position.

1129. Admetus reveals his intensity of feeling in this line, the broken words of which are with difficulty enunciated. 'But say—she that I buried—do I behold her—here—my wife?' Note the *δάμαρτ' ἐμήν* echoing the *δάμαρτα σήν* of l. 1126. The repetition is effective and pathetic.

1131. θίγω, προσείπω : dubitative subj. : *G. Gr.* § 344 *b*. Cf. l. 864 note.

1132. *πρόσειπε* like *προσείπω* in l. 1131 conveys a double sense; it not only means 'speak to,' 'address,' but it has also a secondary sense of *saying farewell*, especially to the dead the *πρόσρησις* being a regular part of the ritual of the burial service: ll. 609, 610).

ὄσοντες: cf. note on l. 1092.

1133. *ὄμμα καὶ δέμας*, 'face and form.' The periphrasis implies reverence and affection. Cf. the opening line of Soph. *Antigone*, *ὦ κοῦρον αὐτάδελφον Ἰσμήνης κάρα* = 'Ismene, my sister, my own dear sister.'

1135. The ancients used to refer evil changes of fortune to the envy of the gods, who grudged mortals any excess of happiness. Read the well-known story of Polykrates of Samos in Herod. iii. 40. Still more remarkable, perhaps, is the alleged remark of *S. T.* found in Herod. i. 32. [S. T.]

1137, 1138. For the optatives, cf. *G. Gr.* § 342.

ὁ φεύσας πατήρ: cf. l. 1098, *πρὸς Διὸς τοῦ σε σπείραντος*. Note the quantity of *φεύσας* poet. for *φατεύσας*.

τάμ' = *τά ἐμή, fateakes me*. *δὴ* strengthens *σύ*, 'it is you, and you alone, that has . . .'

1139. Alcestis is no longer *ἐκείνην* now, but *τήνδε*.

1140. *μάχην συνάψας*: note on l. 502. The partic. is *modal* = 'by joining issue with . . .'

τῷ κυρίῳ, 'that one of the deities who had her in his power,' i.e. Death.

1141. 'This bout with Death of which you speak—where was it that you came to grips with him?' *φῆς συμβαλεῖν*, sc. *σε*. *That*-clauses dependent on verbs of *saying* and *thinking* take an infin. with or without an accus.: *G. Gr.* § 363 a. Note that *φῆς* is indie., *φῆς* subjunctive.

1142. 'At the very tomb. I rushed out of ambush, and seized him—so!' *χερσίν*: Heracles with a gesture indicates how he caught *Θήρατος*; our 'so' is less clumsy than a literal rendering.

1143. *τί* must not be so joined with *ποτε* as to be rendered 'why ever,' which is a vulgarism in English: the *ποτε* merely gives an intensive force to the question = 'but why. O why . . .?' The *γάρ* appears to show that Admetus was still afraid something might be wrong.

For this usage of *ποτε* cf. Soph. *Electr.* 390 *ποῦ ποτ' εἰ φρεῖων* = 'pray, where are thy wits?' (a phrase which affords a good parallel to *τί μῶρος εἶ, supra*, l. 552).

1146. Alcestis must release herself from her consecration to the lower gods. For the subjunctives with *πρὶν ἂν* [= Latin *future perf.*] cf. *G. Gr.* § 347 (3).

1148. 'And, as you are bound-to-do (*δίκαιος ὢν*), henceforth behave duly to your guests.'

Note the phrase *δίκαιος εἰμι* + infin. = 'I am bound to do this or that.' Here we readily understand *ποιεῖν τοῦτο*, i. e. *εὐσεβεῖν περὶ ξένους*. Heracles reminds Admetus that his duty to his guests is, first and foremost, to treat them openly, not practise deceit upon them.

1153. For the opt. cf. l. 1137, note.

δρόμον: acc. of the cognate object: *G. Gr.* § 326*. Translate, 'Heaven bless you, and give you a safe home-coming!' lit. 'may you come on a returning course'.

1154. *τετραρχία*: in ancient times Thessaly was divided into four political divisions.

1155. *ἐπί* = 'in honour of' lit. 'on the top of'. So *ἐπὶ τῇ νίκῃ χαίρειν* = 'to rejoice at the victory.' (Note the *presents*, *ἰστάναι* and *κνισάν*, here.)

1156. = 'To make the altars reek with sacrifice offered in prayer' to the gods lit. 'with ox-sacrificing prayers'.

1157. *μεθηρμόσμεσθα*: perf. pass. with middle signification. Note the -σ before the term -θα: *G. Gr.* p. 50. Lit. 'I have re-arranged my life so that it may be better than my previous life.' *βίον* is direct object; *βελτίω*, tertiary predicate; while *τοῦ πρόσθεν* is gen. of comparison: *G. Gr.* § 359 2, Obs. 1. As usual in composition *μετά* denotes change.

1158. *εὐτυχῶν ἀρνήσομαι*: the idiom is quite natural: 'being happy, I shall not deny that fact' = 'I shall not deny that I am happy.' But the verb *ἀρνοῦμαι* frequently has a different construction, e.g. 'I shall deny that I did it' = *ἀρνήσομαι μὴ ποιῆσαι* (or *ὅτι οὐκ ἐποίησα*, where note the inserted negative).

1159-end. This 'stanza' ends four other plays of Euripides. *μορφαί κ.τ.λ.* = 'Many a guise hath deity' (Verrall).

ἐτελέσθη and *ἦρε* are gnomic aor.: *G. Gr.* § 486.

τὰ δοκηθέντα κ.τ.λ. Compare Shakespeare, *All's Well*, Act ii. Sc. i. ll. 145-147:—

'Oft expectation fails, and most oft there
Where most it promises; and oft it hits
Where hope is coldest, and despair most fits.'

SUPPLEMENTARY NOTES

(By the Rev. S. THELWALL.)



Line 50. τοῖς μέλλουσι. 'those that are *ripe* for death; sc. θανεῖν. The future after μέλλω refers to a *more* remote, the present (or, as here, the aorist) to less remote, contingency.

64. πείσει *might* come from πάσχω. Anyhow, the σύ is emphatic, 'thou, after all, wilt . . .' Possibly πείσει is used intentionally, in its double sense—'wilt yield,' and 'wilt suffer,' as now thou makest others yield and suffer.

241. ὅστις can very commonly be represented in English by repeating the noun, or pronoun, to which it refers. Thus, here: 'my king—a king who . . .' Cf. l. 306.

242. Cf. Dr. Bullinger's *Figures of Speech in Scripture* (London, 1898), pp. 816-818.

283. As κατὰγειν = 'to bring back from exile,' and κατέρχεσθαι = 'to come back from exile,' might we not render here 'left thee behind, to see'?

303. εἴπερ. 'if, as I assume.' Does not περ refer to the 1st, τοι to 2nd, person, in such compounds?

304. ἀνάσχειν, 'get these children upheld,' i.e. see that they be upheld, as the authorities in this house.

309. Cf. ἡ ἐποῦσα ἡμέρα. The phrase, if used in the early morning = 'to-day,' viz. the day *succeeding* to yesterday; if at night = 'to-morrow,' the day *succeeding* to to-day.

322. λέξομαι = 'I shall count myself'; then, 'I get counted'; then, 'shall be counted.' In English, we can say, e.g., 'I shall count for dead.'

564. Is not this use of ἐγνώρισε noteworthy? In the only example of γνωρίζειν I have traced in Aesch. *P. V.* 487, the word has what seems to me its natural sense 'to make known.' I find but one example in Soph. *O. T.* 538; but there it does seem to mean 'detect,' 'get scent of.' In Euripides it occurs—apparently—nine times, in all which places except *Ion* 1567 it seems = 'recognize'; possibly, also, in the last, in the sense of 'own.' In *N. T.* (νὴ φημι), 'certify' will suit every instance.

565-7. Is it quite clear that τῷ does refer to Heracles? May not τῷ have a special reference to the Chorus, besides a more general one? True, a future (αἰνέσει) follows δοκῶ;

but may not the sense be, 'And to this or that man, indeed, I seem insane: nor will he [that so deems] commend me'?

609. ὡς νομίζεται: *qm.* 'as is legal'? In St. Luke iii. 23 does not ἀν, ὡς ἐνομίζετο = 'being, as he was legally accounted'?

641. πεφυκέναι: viz. I am not thy *born* son; thy supposititious son I might be.

657. ὀρφανόν: predicative, 'a house . . . in orphanhood.'

658. Read ἐρεῖς γ' ἐμ', making the ἐμ' emphatic.

679. 680. Put a colon after ὑβρίζεις, and comma after καί and after ἡμᾶς.

689. The perfect ἡδίκηκα implies 'what *lasting* wrong have I done?'

693. To Job viii. 9 add 1 Chron. xxix. 15.

779. ὅπως I take to refer to the *means*, ἵνα to the *end*.

807. Would "τί; ξῶσω"; be allowable? = 'what? "live"?'

810. The exact force of οὔνεκα is, 'in the interest of.'

812. οὐκ forms a sort of compound with ἐφραξε, viz. οὐκ-ἐφραξε.

813. Cf. our, 'Go, and joy go with thee!'

911. With σχῆμα δόμων, cf. the opening of the *Andromache*.

915. τότε μὲν perhaps refers to his *return home with his bride*: 'Time was when . . .'

921. What authority is there for ἀπιστέων¹ here? Was not ἀπιστεῖς particularly not, perhaps, exclusively applied to the Argonauts?

946. ἵζειν, 'to sit in *state*': cf. Soph. *Ant.* 999 sq.; and in N.T. the use of καθίζειν, which usually differs from καθῆσθαι.

1032. ἐπ' αὐτοῖς I take to mean 'to crown all,' i. e. as the third and highest prize.

1071. May not ὅστις εἶ σύ be an echo of ἥτις ποτ' εἶ σύ of l. 1062. 'whoever thou art, widowed Admetus, or any one else'?

1075. ποῦ τόδε rather signifies 'where is [the power to do] this?'

1104. καλῶς ἔλεξας: viz. 'Thanks for this assurance of our oneness of feeling,' that I, namely, share in any victory gained by thee.

1146. Observe difference in voice between ἀγνίσῃ in l. 76, and ἀφ-αγνίσηται ('de-consecrate herself' or 'get de-consecrated') here.

[¹ Dobree's conjecture *Advers.*, vol. ii. p 74. The MSS. have ἀρίστων.—E.H.B.]

APPENDIX A (ll. 460-462).



A FATHER'S DEVOTION.

‘How devotedly Bábar loved his son was seen a few months later, when the young man was brought back by boat from his country estate at Sambhal in the last stage of fever. The doctors were powerless, and it was suggested that nothing could save him but some supreme sacrifice to God. Bábar eagerly caught at the hope, and resolved at once to lay down his life for his son. In vain the wise men remonstrated, and begged him to give riches and treasure, or the great diamond of the Rájás—anything but himself. “Is there any stone,” he answered, “that can be weighed against my son? Rather shall I pay his ransom myself, for he is in a grievous case, and my strength must bear his weakness.” He entered his son’s chamber, and going to the head of the bed, walked gravely three times round the sick man, saying the while: “On me be all that thou art suffering.” One thinks of the great scene in *Alcestis*:—

σὺ τὸν οὐτᾶς
ἔτλας πόσιν ἀντὶ σᾶς ἀμείψαι
ψυχᾶς ἐξ ᾿Αΐδα. κούφα σοι
χθᾶν ἐπάνωθε πέσοι.

“I have prevailed,” at last he was heard to cry; “I have taken it!” Indeed, in his own words: “At that moment I felt myself quite borne down, whilst he became buoyant and well. He arose in complete health, and I—I sank down in extreme illness. I called the chief men of the empire and the persons of greatest influence, and putting their hands in Humáyún’s in token of investiture, I solemnly proclaimed him my successor, and assigned him the throne¹.”

¹ [From *Bábar: the Founder of the Mughal Dynasty*. By S. LANE-POOLE, M.A. *Rulers of India Series*. Clarendon Press.]

APPENDIX B



Shilleto's 'Adversaria in Alcestin,' transcribed by me from the margins of his copy of Dindorf's *Poetae Sænici Graeci*, now in the Cambridge University Library.

25. *ἱερῇ* = *ἱερέα*.

52. 'Estne ut Alcestis ad senectutem perventura putetur?'

56. *γραῦς* adjectivè, 'if she die when old.'

65. *τοῖος* : vide *Pr. V.* 907, 908.

77. *πρόσθε μελάθρων* aliquanto numerosius Blomf. .

142. *καθάνοι* = 'to be dead.' Vide ad *Troad.* 628.

241. *βασιλέως* (∪ ∪ -), Aesch. *Pers.* 151.

477. *κιγχάνει δέ μιν Ἑρμῆς*, *Choëph.* 622.

542. *αἰσχρόν τι*, Elmsl. ad Eur. *Med.* 1224, note u. Fortasse *παρὰ* scripsit poeta.

655. *ἦν* = *eram*. Si hic unicus esset Euripideus locus, facile est rescribere *ἦ γεγάς σοι*. Sed *ἦν* habet Noster *Hipp.*

1012. *Ion* 280. *Iph. Aulid.* 944.

686. Vide ad *Iph. A.* 995.

795. *πιεῖ* leg. *πίει*.

847. *περιβάλω*¹.

1106. Vide ad Soph. *Oed. T.* 335.

1118. *κρατομῶν* palmaria emendatio est discipuli mei et amici E. D. Stone². Badhami amicum in eandem coniecturam incidisse testis est Cobet *Nov. Lect.* p. 531.

[¹ *περιβαλῶ* S *περιβαλάν* r (with l).—E. H. B.]

[² The honour of being the first to propose this certain emendation belongs to Lobeck, in his notes on Soph. *Ajax*, 801, 802 — E. H. B.]

APPENDIX C



TEXTUAL VARIANTS.

The following are the *main* variations from Nauck's text:—

- 114. Λυκίαν Monk's emendation for Λυκίας
- 115. ἐφ' ἔδρας . . . παραλύσαι for ἐπὶ τὰς ἀνύδρους 'Αμ. δ. παραλύσαι . . . This restoration is due to Nauck.
- 125. ἦλθ' ἂν Monk's emendation for ἦλθεν
- 180. μόνον Blomfield : μόνην MSS.
- 182. οὐχὶ Suidas : οὐκ ἂν MSS.
- 185. ἔσχεν M. L. Earle : εἶχεν libri.
- 197. τᾶν Hadley for τ' ἂν
- 223. τοῦτ' Monk for τοῦδ'
- 227. οἷα πράξεις Jacobs : οἷ ἔπραξας MSS.
- 291. ἦγον ἐκλιπεῖν βίον Hartung : καθαρεῖν ἦγον βίου MSS.
- 314. τοίας Reiske : ποίας MSS.
- 321. μὴν ἐσέρχεται Kνίγαλα for μηνὸς ἔρχεται
- 333. εὐπρεπῆς οὕτω Wecklein for εὐπρεπεστάτη
- 341. μ' inserted by Herwerden.
- 361. γέρων Cobet for Χάρων
- 402, 414 I have omitted with Wilamowitz. In l. 409 τλάμων was added by Hermann; in l. 411 ὅσα κακά μοι by Schmidt.
- 450. κυκλὰς . . . ὦρα are Sealigner's suggestions for κύκλος . . . ὥρας.
- 548. εὖ I conjecture for ἐν. [I have been anticipated here by England.]
- 594. ὀρέων supplied by Schmidt.
- 655. θρόνων Schmidt for δόμων
- 658. ἀτιμάζοντα . . . προὔδωκας instead of ἀτιμάζων τὸ . . . προὔδωκά σ'.
- 780. εἶδας with MSS. and all best authorities for εἶσθας

797. *τρόπου* Nauck's conjecture for *φραιῶν* read by one MS., S).

809. sqq., lines arranged in accordance with Wecklein's suggestions.

818, 819 I have rejected with Kvçala and Wecklein.

877. *σε πάντα* Hadley's emendation for *ἄντα* of MSS.

883. *ὑπερ ἀλγεῖν* Hayley for *ὑπεραλγεῖν*

957. *κἄτ'* for *εἶτ'*

986. *ἄναξ* is Hayley's suggestion for *ἄνω*

1063. *πρὸς ἧῖσαι* E. B. England's conjecture for *προσῆσαι*

1071. *ἔμφρων* England's conj. for *εἰ σύ*.

1087. *νέοι γάμοι πόθου* Schmidt's emendation of the MSS. *νέον γάμον πόθοι*.

1115. *μόνη* MSS. for *μόνον*

1118. Distributed between Admetus and Heracles according to Weil's suggestion.

1131. For *δάμαρτ' ἐμήν* I have adopted Earle's conjecture *ἐτητύμως*, believing that *δάμαρτ' ἐμήν* displaced the true reading. No doubt the eye of the scribe was caught by the words above, in ll. 1126, 1129.

1140. *κυρίῳ* has good manuscript authority, and is excellently supported by Verrall, *Euripides the Rationalist*, p. 68 note.

1153. *δρόμον* Wilamowitz: $\left. \begin{array}{l} \text{ὁδόν} \\ \text{πόδα} \\ \text{δόμον} \end{array} \right\} \text{MSS.}$

APPENDIX D



CONDITIONAL SENTENCES ¹.

There are two kinds of Conditional Sentences :

- i in which the condition assumes one out of two equal possibilities, and nothing is implied or known as to the fulfilment or nonfulfilment, probability or improbability, either of the condition or its opposite. Thus :—

If he did this, he did wrong.

If he is not killed, he is on his way home.

If you come, I shall be glad.

These are called **open conditions**.

- (2) in which the condition implies

either (i) that the assumption is opposed to a known fact (of past or present time), e. g.

If he had died, it would have been a great blow.

If he were alive, a'l wou'd be well.

or ii) that the assumption is opposed, in greater or less degree, to probability either of *fact* or in the *mind of the speaker* (of a future time), e. g.

If the French were to invade England, what would be the result?

These are called **implication conditions**.

N.B.—In Greek we have to distinguish between *particular* and *general* conditions belonging to the **open** kind, of past and present time, whereas in English and Latin the same formula is used for both.

[¹ The fullest discussion of the Theory of Conditional Sentences is to be found in R. Horton-Smith's exhaustive treatise—the fruit of half a century's study and thought (*Conditional Sentences in Greek and Latin*, pp. xxviii, 694, Macmillan & Co., 1894).—E. H. B.]

A bald outline of the two kinds of conditional clauses, in English, Latin, and Greek, is here given :—

I. OPEN CLAUSES.

PAST.	PRESENT.	FUTURE.
If he had anything, he gave it.	If he has anything, he gives it.	If he has anything, he will give it.
<i>Si</i> quid habuit <i>or</i> habebat, dedit <i>or</i> dabit.	<i>Si</i> quid habet, dat.	<i>Si</i> quid habebit, dabit.
<i>Particular</i> <i>εί</i> τι <i>είσχεν</i> , <i>είδωκεν</i> .	<i>εί</i> τι <i>είχει</i> , <i>είδωσεν</i> .	<i>είν</i> τι <i>είχη</i> , <i>είώσει</i> .
<i>General</i> — <i>εί</i> τι <i>είχοι</i> , <i>είδίδου</i> .	<i>είν</i> τι <i>είχη</i> , <i>είδιδωσεν</i> .	<i>εί</i> τι <i>είξαι</i> , <i>είώσει</i> . ¹

II. IMPLICATION CLAUSES.

(a) If he had had anything, he would have given it.	If he (now) had anything, he would be giving it.	If he were to have anything, he would give it.
(b) If he had been having anything, he would have been giving it.		
(a) <i>Si</i> quid habuisset, dedisset.	<i>Si</i> quid haberet, daret.	<i>Si</i> quid habeat, det.
(b) " " haberet, daret.		
(a) <i>εί</i> τι <i>είσχεεν</i> , <i>είδοκεν</i> <i>άρ</i> .	<i>εί</i> τι <i>είχεν</i> , <i>είδίδου</i> <i>άρ</i> .	<i>εί</i> τι <i>είχοι</i> , <i>είδοίη</i> <i>άρ</i> .
(b) " " <i>είχεν</i> , <i>είδίδου</i> <i>άρ</i> .		
Non-fulfilment implied.		Improbability implied.

¹ This has, generally, a special use : *Sommenschein*, *G. Gr.* § 354, *obs.*

Obs. i. In the open clauses, the protasis is expressed, both in English, Latin, and Greek, by the *indicative*, except where *ἐάν* + subj. is used, in Greek, of the future; and except also (in Greek) in the case of *general conditions*. The apodosis may be either *statement*, *exclamation*, *question*, or *will-speech* (wish, command, &c.)—the four possible categories of human speech.

Thus:—IF HE DID IT, *he did wrong.*

what a shame!

how will you act?

may I never see him again!

Also the apodosis may be in any tense, e. g.

‘If the mouse is in the box, *how did it get in and how will it get out?*’

But, as a rule, the apodosis corresponds with the protasis both in mood and tense.

Obs. ii. In the implication clauses, in Latin the subj. is used both in protasis and apodosis; in Greek, the apod. always has *ἄν*, with the indic. of past and present time, the opt. of future. The form for the present, both in Latin and Greek, with the sense ‘if he were (now) &c.’ is also used for the past to denote *continuous action*, e. g. ‘If he had been doing this,’ &c.

APPENDIX E



Advanced students will do well to consult the following books as bearing more or less directly on the play:—

- (1) Jevons, *History of Greek Literature*², pp. 220-234.
- (2) Jebb, *Lectures on Greek Poetry* (1893), pp. 217-243.
- (3) Prof. Lewis Campbell, *Religion in Greek Literature* (1898), pp. 303-313.
- (4) Haigh, *Tragic Drama of the Greeks*, pp. 204-321.
- (5) Bishop Westcott, *Religious Thought in the West* (1891), pp. 96-141. Deals with Euripides as a religious teacher.
- (6) Monk and Verrall, *Student's Greek Tragedy* (1891), chap. iv.
- (7) Mahaffy, *Social Life in Greece*, chap. vii.
- (8) W. B. Donne, *Euripides* ('Ancient Classics for English Readers' Series).
- (9) Mahaffy, *Euripides* (Macmillan's 'Classical Writers,' 1879).

Shorter criticisms worth reading will be found in Jebb's *Attic Orators*², Vol. I, pp. xevii. xeviii; Thirlwall's *History of Greece*, Vol. IV (8vo ed.), pp. 273, 274; Bury's *History of Greece* (1900), pp. 388, 389. Longinus' treatise *Περὶ Ὕψους* ('On the Sublime') contains some sound, common-sense criticism of Euripides' poetry generally; see chaps. xv, xl (in edit. of Prof. W. Rhys Roberts, 1899). Nor should Porson's *Prolectio in Euripidem* (prefixed to the *Adversaria*, edited, after his death, by Monk and Blomfield) be forgotten.

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¹ For κατα- in composition cf. note on l. 344.

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„ „ dat., 29, 403, 557, 604, 959 note.

ὑπέρ, with gen., 690.

ὑπό with gen., 737, 816.

„ „ dat., 151, 395, 1009.

„ „ acc., 896.

VERBS.

Indicative :

Historic Present, 6, 757, 1026.

Pres. = fut., 477.

Imperfect of repeated action, 127, 344.

„ „ *attempted action*, 827, 857.

„ „ *denoting likelihood*, 633 note.

Fut. + relat. expressing purpose, 663.

Aorist used dramatically, 258, 386, 391, 520, 1095.

„ „ *of unfulfilled wishes*, 536, 1072, 1102.

„ „ *gnomically*¹, 1162, 1163.

Perfect of completed action, 21, 78.

Infinitive :

Accus. + inf., 27, 558, 1058 (rare use).

Of result, 211, 358, 1084 with ὥστε : 480 without ὥστε.

After verbs of preventing, 11 note, 694, 897.

Epitaphic, 278, 346, 434, 519, 657, 817, 1024, 1060.

Aorist for future, 13, 21.

Present for future, 146.

Other uses : indirect request, 335 ; *absolute*, 801 ; *exclamatory*, 832.

Subjunctive :

Deliberative, 131, 215, 863, 911, 1055, 1131. [*In l. 121 we have the indirect deliberative.*]

Final, 22, 74, 740.

Jussive, 219, 740.

Implying apprehension or the like, 316, 1127.

Future conditions, 56, 847, 850.

Negative commands, 250, 328, 388, 674.

¹ Employed in animated language to express general truths : Goodwin, *M. T.*, §§ 154-161.

Temporal, 145, 337 note, 363, 725, 945 note, 1022 note.

Other uses: indefinite frequency, 49; in relative conditional clause, *āv* omitted, 76.

Optative :

Pure (expressive of a wish), 92, 214, 272, 368, 437, 455 note, 456, 539, 627, 719, 744-6, 1023, 1137, 1153.

Potential, 140, 387, 496, 511, 1046, 1049.

+ *āv* (= modest future), 48, 54, 80, 345, 354, 489, 713, 943, 1111¹.

In general conditions, 671, 755.

Mixed conditional sentence, 540. Cf. Goodwin, *M. T.* § 501.

Rare usages (without *āv*), 52, 117 (where see notes).

Participle :

Causal, 624, 666, 857, 939.

*Concessive*², 2*, 64*, 289, 352*, 470, 617*, 751, 936*, 1096*.

Masking a condition, 93, 197, 490, 649, 710, 1023, 1096, 1099, 1100.

Future participle expressing purpose, 364, 504.

Instead of Infinitive (after certain verbs), 150, 304, 444, 511, 524, 707, 763, 953 note, 1063, 1158.

With λανθάνω, τυγχάνω, κυρῶ, 58 note, 954.

Periphrastic, 123, 465.

Present participle used tentatively, 31.

Modal, 988, 1140.

Idiomatic use of part. + noun = noun + gen., 812. [Good examples in Latin occur in Livy xxvii. 29 *haec literae recitatae magnum luctum fecerunt* (= the reading of this letter . . .): Cic. *de Leg.* ii. 15 *poena violatae religionis iustam recusationem non habet* (= for the violation of religion).]

Passive used as Middle, 153.

¹ Consult Dr. B. H. Kennedy's note on p. 226 of his edition of Aesch. *Agam.* (2nd edit.). It is not always possible to draw a line of distinction between opt. + *āv* = modified fut., and opt. + *āv* in its potential sense, the fact being that the two usages are often similar, and shade off into each other.

² The asterisk denotes that *περ* or *καίπερ* is joined with the participle.

PARTICLES.

ἀλλά in objections = *why* . . ., 58.

„ in requests, 541, 781.

„ prefacing assent, 826.

„ γάρ, 422 (= *but*, *inasmuch as* . . .).

„ οὖν concessive οὖν = *but all the same*, 363.

„ ἦ = *an vero*? of surprised remonstrance.

„ ὅμως, *nihilominus*, 218.

γάρ, *mirantis*, 1089, 1143.

„ exclamatory. 308, ἴδε γὰρ ἴδε = *look, oh look!*

„ giving the cause, 163, 179. 280 note, 739.

„ = *yes*, 42. 715; = *no*, 147. For γάρ in 781 see Vocab.

ἀρα, inferential, 386 cf. Shilleto, note on Dem. *F. L.* § 177). 488, 636, 669.

ἀρα = ἀρ' οὖν, 228, 341, 477 note, 771.

γε with strengthening force. 376. Also limiting assent. 41, 47, 149, 1100.

δέ not translated, 61; δ' οὖν, *but anyhow*, 73. 850; after parenth. remark. to indicate recurrence to original subject.

δῆ = *you know*, or the like. 102. 156; = *just*, 371; = *pritho*, 537; after ἐνταῦθα, 176; with imperat. of earnest entreaty, 222; emphasizing pron., 233.

δῆτα, with *impatience* questions, 530, 689. 960, 1051. In l. 308 it adds force to an appeal. οὐ δῆτα = *no, indeed!* 61.

ἦ = *else, otherwise*, 628.

ἦ μὴν (strong asseveration, regularly used in oaths), 64. Cf. Aesch. *P. V.* 906.

ἦ που, in 199 = *I ween, I warrant*.

καὶ γάρ, *enimvero*, 370, 978.

καὶ γε = *aye, and* . . ., 41 note.

καὶ μὴν (introducing an emphatic statement), 369; in 385. 1099 = *and yet, in truth* . . .; in 507, deictic.

καὶ πῶς; ἢ πῶς καί; 142 note. 1052. Cf. 1049.

καίτοι, 290, 648. Do not confuse with καὶ μὴν.

μὲν . . . δέ, 761, 765-7.

μὲν οὖν, corrective = *nay, rather* . . ., 821, 1113.

νυν, *igitur* ἢ νῦν, *nunc*.

οὔκουν and οὔκοῦν, 148 note, 794.

ὥσπερ, *even as* (an emphatic *ὥς*). The word must not be rendered 'as if.'

MISCELLANEOUS.

ἄν, apparently misplaced, 48, 122.

doubled, 72, 96, 464, 474, 647, 942-3.

+ πῶς (expressing wish), 864.

in apodosis of conditional clauses, 360-1, 464, 553 7.
563, 738, 1039, 1079.

Aristophanes, parodies of the *Alcestis* in, 182 (cf. *Equites* 1251); 367 (cf. *Acharn.* 893); 691 (*Nubes* 1411 foll.); 847, 848 (cf. *Pax* 316).

Attraction, 523 note.

Augment omitted, 582, 598.

Brachylogy, 997; cf. Hor. *Od.* iv. 5. 34-5 Laribus tuom
miscet numen.

'Constructio praegnans,' 841 note. [Add following
references: Hor. *Od.* iv. 1. 9-11 in domum Paulli
commissabère; Theocr. iii. 1 κωμάσδω ποτὶ τὰν
'Αμαρυλλίδα.]

Crisis, 45, 56, 93, 171, 188, 220, 290, 337, 539, 642,
936, 1138, &c.

Double superlative, 790 note; double negative, 79.

εἰ = *that* (after verbs of 'wondering, &c.'), 200.

+ future indicative, 386, 733, 784 (= *num*).

Epic forms, 230, 756, 793, 947.

ἔστι = *πάρεστι*, 141, 324, 486, 539, 545, 1042. In 760
ἦν = *it was possible*.

= *ἔξεστι*, 974. In 1033 (see note there) ἦν = ἦν ἄν, and
in 1029 ἦν = *ἔξεστι*.

= *is alive*, 517, 521.

ἢ = 'or else,' 628. Cf. Eurip. *Electr.* 308. For *aut* = *alioqui*
(in Lat.) cf. Mart. xi. 1. 6; Lucan, iv. 489.

μή instead of οὐ: after verb of *saying*, 372; before ὥφελον,
880; in 'generic' statements, 63, 322, 702.

ναί, 1119; cf. Shilleto on Dem. *de F. L.*, App. C.

Oblique Predicate, 35, 56, 106, 257, 273, 311, 385, 489 note,
499 note, 559, 648, 839 note, 989, 1126, 1128, 1157.

ὅδε, deictic, 24, 34, 136, 507.

ὅδ' ἀνὴρ = *ἐγώ*, 331, 719, 1084.

ὥς + future participle expressing 'purpose,' 364.

in dependent statement, 419, 921 (*if εἰμεν be read*).

+ subjunctive (*final*), 720: in 740, ὥς ἄν.

πάρα = *πάρεστι*, 341, 1114.

πλήν, see note on l. 17.

Prepositions after their cases, 46, 66, 483, 493, 688, 737, 787, 883.

πρίν, see 128 note, 362, 1145.

Prodelision, 176, 303, 305, 309, 1045, 1102.

σέθεν for *σοῦ*, 51, 518, 682, etc.

σὸν πένθος, 336. So *σὸς πόθος* in Homer.

Tragic irony, 1062.

Tmesis, 160, 403, 579, 901.

CHORIC FORMS¹.

ā for *η*, e. g. *μάν* for *μήν*, *μᾶτηρ* for *μήτηρ*, *δυναίμάν* for *δυναίμην* (456).

ā for *ου*, e. g. *Ἄϊδα* for *Ἄϊδου*, 436.

ει for *ε*, e. g. *εῖν* for *ἐν*, 436.

ου for *ο*, e. g. *κοῦρος* for *κόρος*.

NOTE—in 3rd plur. perf. (and pluperf.) indic. pass.

-αται and -ατο, e. g. *τετάχεται* for *τεταγμένοι εἰσίν*;

note also *ποτί* for *πρός*; *τόν*, *τήν*, κ.τ.λ. for *ὄν*, *ήν*,

κ.τ.λ.; *ἔβαν* for *ἔβησαν*.

Uncontracted forms often used, e. g. *τοκέες* for *τοκεῖς*, and the augment in verbs is sometimes omitted.

¹ Only a few of the commonest are here given.

VOCABULARY

The 'parts' of chief irreg. verbs are given; those of compounds under simple verbs. Attic forms of futures are usually given. A few obvious compounds are omitted.

ἄ, exclamation of surprise or pain; in l. 526 of impatience; sometimes of reproof.

ἀβίωτος, -ον = ἄβιος, unlivable, intolerable (l. 242).

ἀγαθός, -ή, -όν, good; noble of birth (= ὁ καλῶς πεφυκός).

ἄγαλμα, τό, joy, delight.

ἄγμαι, imperf. ἰγάμην, fut. ἄγᾶσμαι, I wonder (miror).

ἄγαμος, -ον, unmarried.

ἄγαν (Lat. nimis), too much.

ἀγγέλλω, fut. ἀγγελῶ, 1 aor. ἡγγειλα, announce, report.

ἀγκάλη, the (bent) arm (generally in plur.).

ἄγρα, ἡ, prey.

ἀγνίζω, cleanse, consecrate (Lat. lustrare).

ἄγω, imperf. ἡγον, fut. ἔξω, 2 aor. ἡγαγον, bring, lead, take; mid. = carry off (as a prize).

ἀγών, ὁ = (1) struggle, contest, race; (2) danger.

ἀγωνίζομαι, fut. ἀγωνιῶμαι, 1 aor. ἡγωνισάμην, contend, fight; ἀγ. ἀγῶνα, engage in a conflict.

ἄδακρῦς, -ῖν, act. = tearless; pass. = unwept. In prose ἑδάκρυτος.

ἀδελφή, sister.

ἀδικῶ (-έω), do wrong; injure (c. accus.).

Ἀδμήτειος, adj. = of, or belonging to, Admetus.

ἀδόκητος, -ον, unexpected.

ἄδω, fut. ἄσομαι, sing.

ἄδης or Ἀιδης, -ον, ὁ (in lyrics Ἀΐδης) — gen. Ἀΐδα = (1) Hades, god of the lower world (Lat. Pluto); (2) death.

ἀεί, adv., always (the first syllable is doubtful).

αἶρω, αἶρω (the Attic form), fut. ἄρῶ, aor. ἤρα, raise.

ἄελιος, Dor. for ἥλιος, ἥλιος = sun.

ἀέλπτως, unexpectedly.

ἄζομαι (*only in pres. and imperf.*)
= fear; shrink (*with infin.*
in l. 326).

Ἀθῆναι, *plur.* Athens.

ἀθλητής, ὁ, combatant, athlete
(*generally used of boxers, like*
'athleta' in Lat.).

ἄθλιος, -α, -ον, miserable.

ἀθρῶ (-έω), look, gaze at.

αἶ, αἰαῖ, a cry of sorrow
(*Lat. vae*).

αἶα, ἡ, *gen.* αἶης (*poët. for γαῖα,*
γῆ), earth; land.

αἶαγμα, τό, the cry αἰαῖ =
alas!

Αἰγαῖος, -ον, *adj.*, Aegaeon.

αἰδοῦμαι (-έο-), am ashamed
(*c. inf.* = to do something,
and so do not do it; *c. part.*
= of doing something yet
do it all the same); rever-
ence, revere (*l. 857*).

Ἀιδης or Ἀιδης: see ἄδης.

αἰδόφρων, -ον, reverent.

αἰδώς, ἡ, reverence, shame
(*see note on l. 601*). [Jebb
(*Soph. El. 249*) defines αἰδώς
as respect for those opinions
and feelings of mankind
which condemn wrong-
doing; εὐσέβεια as rever-
ence for the gods.]

αἰθήρ, -έρος, ἡ (*in Attic prose*
always ὁ), air, climate.

αἷμα, τό, blood; *in pl.*, gouts
of blood (*l. 496*). Cf. Jebb
on Soph. Ant. 121; and
'cruores' in *Virg. Aen. iv.*
687.

αἱματηρός, -όν, blood-stained.

αἰμόρραντος, -ον, (ἐαίνω =
I sprinkle) blood-be-sprin-
kled.

αἰνῶ (-έω), *imperf.* ἤνουν, *fut.*
αἰνέσω = praise; consent to

(*in ll. 2, 525*); be content
with; permit.

αἶπος, τό, a steep, a height;
in l. 500 πρὸς αἶπος = uphill.

αἶρῶ (-έω), *imperf.* ἤρουν, *fut.*
αἶρήσω, 2 *aor.* εἶλον = cap-
ture; take; slay (*l. 1065*);
in midd. = choose.

αἰσθάνομαι, *fut.* αἰσθήσομαι,
2 *aor.* ἤσθόμην, perceive;
learn.

αἰσχρός, -ά, -έν, shameful,
base; *adv.* -ῶς.

αἰτῶ, *fut.* αἰτήσω, ask; be-
seech.

αἴτιος, -α, -ον, *adj.*, causing,
occasioning; responsible
for.

αἰών, ὁ, life (*l. 337*).

Ἀκαστος. Brother of Alcestis.

ἄκλαυστος, -ον, *adj.*, without
weeping (*l. 173*); *usual'y*
in pass. sense, unwept (*Lat.*
indeflectus).

ἄκμή, prime, bloom (*metaph.*).

ἄκοιτις, -ιος, wife.

ἄκος, τό, remedy. (Cf. Aesch.
Choeph. 533, ἄκος τομαῖον,
i. e. an effective cure).

ἄκραιφνής, pure.

ἄκτῆ, shore [✓ *ΑΓ*, the place
where the waves 'break'].

ἄκτις, -ίνος, ἡ, ray (*Lat.*
iular).

ἀλγῶ (-έω), feel pain.

ἄλγος, τό, grief, pain.

ἀλγύνω, *fut.* ἀλγύνῶ, cause
pain; grieve.

ἄλῆμενος, harbourless (*Lat.*
importuosus).

ἄλις ('satis' in *Lat.*), *ll. 334,*
673, 1048; *in 907* = μετρίως.

ἄλίσκομαι, *fut.* ἀλώσομαι, 2
aor. ἔαλων, I am taken,
caught.

Ἀλκησις. Daughter of Pelias, and wife of Admētus.

Ἀλκμήνη. Mother of Heracles.

ἄλλᾱ : see Gram. Index.

ἀλλάσσω, exchange ; give in exchange (Lat. *mutō*).

ἄλλος (Lat. *alius*) ; ἄλλοτε, at another time (l. 191) ; ἄλλως, besides (l. 333) ; otherwise, notwithstanding (l. 533).

ἄλοχος, -ον, ἡ [α + λέχος, cf. ἀκοίτης] = wife.

ἄλυτος, -ον, causing no pain. Cf. Liddell and Scott.

ἄλυρος, -ον, unaccompanied by the lyre (l. 447).

ἀμαρτάνω, fut. ἀμαρτήσομαι, 2 aor. ἤμαρτον, sin, err ; with gen. = to miss ; lose (ll. 342, 616).

ἀμείβω, exchange ; mid. = pass (in or out, according to context) (l. 752).

ἀμήχανος, -ον, impossible (cf. Soph. Antig. 90 ἀλλ' ἀμηχάνων ἐρᾶς).

Ἀμμωνίς. Belonging to Ammôn, viz. Zeus Ammôn (or Amûn), a Libyan deity. The oasis of Ammon lies north-east of the Libyan desert.

ἄμός = ἐμός and ἡμέτερος.

ἄμουσος, -ον, unmusical.

ἀμπλακίσκω, with gen., fut. ἀμπλακήσω, 2 aor. ἤμπλακον, lose (ll. 242, 418, 824, 1083).

ἀμφί, as adv. = round about ; as prep. = about (in local

sense), c. accus. (ll. 90, 582).

Cf. G. Gr. § 455.

ἀμφι-βαίνω, surround (in l. 758 the metaphor is taken from flame 'encircling' a vessel on the fire).

ἀμφι-βάλλω, put on, throw round.

ἀμφίπολος, attendant, retainer.

ἀμφότερος, -α, -ον (rare in sing.) in pl. = *ambo*, both of two ἑκάτερος, *uterque*, each one of two.

ἄνα, adv., up! = ἀναστῆθι (l. 277).

ἀνα-βάλλω, delay ; put off.

ἀναγκαῖος, connected (*by blood*) ; lit. [connected by] necessary [ties] (l. 533).

ἀναγκάζω, constrain, force.

ἀνάγκη, ἡ, necessity (*personified* in l. 965).

ἀν-άγω, bring up, train, rear.

ἀναιδέια¹, ἡ, shamelessness ;

ἀναιδῶς, adv., shamelessly ;

ἀναιδής, shameless.

ἄναξ, ἀνακτος, ὁ, king ; lord (in l. 498).

ἀνα-πετάννυμι, fut. ἀναπετώ,

1 aor. ἀνεπέτασα, fling open.

ἄναυδος, -ον, speechless.

ἀνδάνω, fut. ἀδήσω, 2 aor.

ἔαδον, please.

ἀν-έλπιστος, -ον, unhopèd-for.

ἄνευ, prep. with gen., without.

ἀν-έχομαι, bear ; endure ; uphold (l. 304 ; see note there).

ἀν-ήλιος, -ον, sunless, gloomy.

ἄνθρωπος, ἀνδρός, man ἡ woman = Lat. *vir* (not 'homo').

ἀνίκα, Doric for ἡνίκα.

ἀν-ίστημι, raise up (in trans.

¹ Denotes 'a cynical disregard for what men usually respect.'

tenses). (*In New Testament ἀνάστασις means Resurrection.*)
 ἀν-όνητος, in l. 413 in neut. plur. = adv., in vain.
 ἀν-ορθῶ (-ύω), set right; restore.
 ἀντ-έχω, continue, last; l. 337.
 ἀντ-ηχῶ (-έω), re-echo.
 ἀντί, prep. with gen., in return for (in l. 247), in place of (l. 524).
 ἀντιάω ('oro atque obsecro' in Lat.), implore.
 ἀντι-δίδωμι, give instead of.
 ἀντίπαλος, -ον, corresponding (to, gen.), (l. 922).
 ἀντι-τέμνω, in l. 972; see note.
 ἀντί-φημι, deny, gainsay.
 ἄντομαι, beseech (a dep. verb only used in pres. and imperf.).
 ἄνυδρος, -ον, waterless.
 ἄνω, adv., up.
 ἄνωχθι, 2 sing. perf. imper. act. (ἄνωγα, old Epic perf.), command, bid; see l. 1044.
 ἄξενος, -ον, inhospitable.
 ἀξιόθρηνος, -ον, worthy of lament.
 ἄξιος, -ῶ, -ον, worthy, adequate, deserving; ἄξιόν ἐστι = Lat. expedit.
 ἀξιῶ (-όω), claim (l. 1010); request; in l. 571 = deign.
 ἀοιδός, ὁ, minstrel.
 ἀπ-άγω, lead away.
 ἀπαντλῶ, lighten (lit. draw off, bale out, bilge-water from a ship), l. 354.
 ἄπας = πᾶς.
 ἄπαις, gen. ἄπαιδος, childless.
 ἀπ-εἶμι, depart.
 ἀπ-εἶπον, 2 aor., decline (l. 487); disown, renounce (l. 737).

ἀπειρόκακος, unacquainted with grief.
 ἄπειρος, -ον, with no experience of.
 ἀπ-ελαύνω, drive away; l. 855.
 ἀπ-έρχομαι, go away.
 ἀπ-εχθάνομαι, fut. ἀπεχθήσομαι, be hated, incur hatred.
 ἀπιστῶ (-έω), mistrust (with dat.).
 ἀπλακών (in l. 242) for ἀμπλ., metri gratiā.
 ἀπό, prep. with gen., from.
 ἀπο-βαίνω, turn out, result.
 ἀπ-οιμῶζω (ἀπ- with intensive force), loudly bewail (l. 768).
 ἀποινα, -ων, τά, in plur. only, punishment (l. 7) (lit. price paid).
 ἀπ-όλλυμι, -ολῶ, -ώλεσα, ὀλώλεκα, destroy; mid. -ολοῦμαι, -ολόμην, -όλωλα, perish.
 Ἄπόλλων, -ωνος. Son of Zeus and Lēto; god of light, healing, and music. Consult Seyffert, *Dict. Class. Antiq.* s. v.
 ἀπο-μιμνήσκω, remind; mid. remember (lit. remind oneself of) (l. 299).
 ἀπο-παύω, stop, hinder, check.
 ἀπο-σπῶ (-άω), fut. ἀποσπάσω, tear off, tear away.
 ἀπο-στερῶ (-έω), deprive; in perf. pt. pass. = bereft (l. 378). The verb gen. denotes unlawful seizure; cf. l. 384.
 ἀπο-συχῶ (-άω), rob, spoil.
 ἀπο-σχίζω, tear off.
 ἀπότομος, -ον, sheer (Lat. praeruptus), (ll. 118, 982). From ἀπο + τέμνω.
 ἄρα = num. in questions, e. g. l. 477; ἄρα, igitur, in infer-

ences. [See Grammatical Index.]
 ἄρῶμαι (-άο-), *with dat.*, curse.
 Ἄργος, *gen.* Ἄργους, τό, in the Peloponnesus. [Homer calls the district 'very thirsty,' and this is true to-day of all the Argolic plain, where the rivers are apt to run dry. Consult J. G. Frazer, *Pausanias*, vol. iii. p. 96.]
 ἀργυρώνητος, -ον, bought with money; in l. 676 = a noun, slave.
 Ἄρης (*Epic gen.* Ἄρεος = *Attic* Ἀρέας), Ares, the war-god.
 ἄρδην (*for* ἀέρδην, *from* αἶρω), *adv.*, shoulder-high (l. 608).
 ἀριστεύς, -έως, ὁ, prince, noble.
 ἀρκῶ (-έω), *fut.* ἀρκέσω, be enough, suffice.
 ἄρμα, -τος, τό, chariot. ἄρματα = chariot-horses (l. 483).
 ἔρνούμαι (-έο-), deny (l. 1158).
 ἄρνυμαι, *defective depon*, win.
 ἄρσην, male.
 ἀρταμῶ (-έω), *fut.* -ήσω, tear in pieces.
 ἄρτι, ἀρτίως, *adv.*, just now, now. *Euripides* uses ἄρτι *with pres.*, ἀρτίως *with past tenses*; see l. 531.
 ἀρτιθανής, -ές, just dead.
 ἀρχή, ἡ, beginning.
 ἀρχω, *with gen.*, (1) *act.* = rule over; (2) *pass.*, obey; (3) *mid.*, begin.
 ἄσημος, -ον, without sign, or mark (σημα); hence obscure.

ἄσκῶ (-έω), adorn, array; *mid.*, array oneself in (l. 161) (*c. accus.*).
 Ἀσκληπιάδης, *patronymic*, son of Asclepius. Asclepius (Aesculapius) was the founder of the art of medicine, the knowledge of which he got from his father Apollo.
 ἀσπάζομαι, greet.
 ἄσπονδος, libationless (ἀ + σπονδή: l. 424).
 ἄσσω (*also* αἰσσω), *fut.* ἄξω, *imperf.* ᾗσσον, speed.
 ἀστίνακτος, without groaning, without a cry (l. 173).
 ἀστός, ὁ, citizen, ἧ ξένος.
 ἄστν, *gen.*, ἄστεως, τό, city.
 ἄτεκνος, -ον, childless.
 ἄτη, ἡ, ruin.
 ἀτίζω, dishonour. *Rare poetic word* (l. 1037).
 ἀτιμάζω, *fut.* -ᾶσα, slight, dishonour.
 αὖ, *adv.*, again. In l. 30 = *Lat.* iterum, for the second time.
 αὐγή, ἡ, ray (of the sun; *Lat.* iubar).
 αὐδῶ (-άω), *imperf.* ᾗδων, *fut.* αὐδήσω (*Attic* αὐδέασω), say.
 αὐθις, *adv.*, again; in l. 1152 = in the future.
 αὐλή, ἡ, hall (*Lat.* aula).
 αὐλός, ὁ: see note on l. 346.
 αὔριον, *adv.*, to-morrow; ἡ αὔριον, *sc.* ἡμέρι = the morrow (l. 784); so ἐς αὔριον (l. 320).
 αὐτός¹, αὐτή, αὐτό, *intensive* *adject. pron.*, *Lat.* ipse; in

¹ This pronoun has a variety of sense and construction, which makes it one of the most remarkable words in Greek. It is used of all persons.

oblique cases generally for pers. pron., him, her, it. Cf. Goodw. G. Gr. § 989. Also αὐτοῦ, adv. = illico, on the spot, there.

αὐχὴν, -ένος, ὁ, neck.

αὐχμηρός, -ον, unswept, dirty (l. 947).

αὐχῶ (-έω), 1 aor., ἤχρησα = (1) boast, (2) be confident (l. 95), (3) think, expect (l. 675).

ἀφ-αγνίζω (Lat. *desecro*), fut. ἀφαγνιώ, offer expiatory sacrifice (l. 1146).

ἀφ-αιρῶ (-έω), take away; rob a person (τινα) of a thing (τι): see l. 44.

ἀ-φανής, -ές, obscure.

ἀφ-ίημι, imperf. ἠφίουν, fut. ἀφήσω, 1 aor. ἀφήκα, dismiss, let alone, let be, send away.

ἀφ-ικνοῦμαι (-έο-), fut. ἀφίξομαι, 2 aor. ἀφικόμην, perf. ἀφίγμαι, arrive.

ἀφνω, adv., suddenly.

ἀφ-ορίζω, fut. ἀποριῶ, aor. 1 ἀφώρισα, lit. mark off with limits; hence = circumscribe; in mid. = circumscribe for oneself, i.e. appropriate (l. 31).

ἄ-φρων (α + φρήν), -ον, mindless, foolish.

ἄφυκτος, -ον, from which there is no escape, inevitable.

Ἀχερόντιος, adj., belonging to Acheron, River of Woe (ἄχος): see note on l. 458.

ἄχθομαι, pass., with fut mid. ἀχθέσομαι, pass. ἀχθεσθήσομαι, be distressed.

ἄχθος, -όνος, τό, burden, load.

ἄ-ψυχία, ἡ, cowardice.

ἄ-ωρος, -ον (α + ὥρα), lit. unseasonable, before the time (l. 168).

βαίνω, fut. βήσομαι, 2 aor. ἔβην, perf. βέβηκα, go.

βαλιός, -ά, -όν, adj., dappled.

βάλλω, fut. βαλῶ, 2 aor. ἔβαλον, perf. βέβληκα, throw, fling (of words, l. 680).

βάρβιτος, ὁ and ἡ, note on l. 345.

βίρος, τό, weight.

βαρυσταίμων, -ον, ill-fated, unlucky.

βαρύνω, fut. βαρύνω, weigh down, burden; mid., be grieved.

βῆρς, -εῖα, -ύ, heavy, grievous.

Βασίλειᾶ, queen. (N.B. Contrast βασιλείᾶ = kingdom.)

βαστάζω, carry (of a body to burial, l. 724); support (=hold lovingly, l. 917).

βία, ἡ, force; πρὸς βίαν = βιαίως: βία, with gen., in spite of (l. 829).

βιάζομαι, compel; intrans., = press sore (l. 147).

βίος, ὁ, life.

βιοτεύω, live.

βίοςτος, ὁ, life (i.e. enjoyment of life, not mere duration); never in Attic prose.

βιώ (-όω), fut. βιώσομαι, live.

Βίστονες. Bistones, a Thracian tribe, over which Diomedes ruled.

βιώσιμος, -ον, adj., liveable, worth living.

βλέπω, look, see; cf. l. 773. Also = ζῆν, to be alive.

βλέφαρον, τό, eyelid, eye (ll. 398, 598).

βλώσκω, *fut.* μολοῦμαι, 2 *aor.* ἔμολον, *perf.* μέμβλωκα, come, or go.

βοῶ (-άω), *fut.* βοήσομαι, 1 *aor.* ἐβόησα, cry aloud.

Βοιβίς, -ίδος, *adj.*, belonging to Boeḗ, a Thessalian village.

Βοιβία (usually Βοιβίς). A narrow lake at the foot of the Magnesian hills, toward the northern extremity of which lies Mount Ossa.

βόσκημα (βόσκω), τό, flock.

βούλομαι, *fut.* βουλήσομαι, 1 *aor.* ἐβουλήθην, *γcrf.* βεβούλημαι, wish, desire; *Lat.* cupio. θέλω is merely 'I am willing.' [Cf. Shilleto, note on Dem. de F. L. § 26.]

βούθυτος, -ον, sacrificial (l. 1156).

βουφορβῶ (-έω), feed oxen, tend oxen as a herdsman (l. 8).

βουφόρβιον, τό, ox; *plur.*, herds of oxen (l. 1031).

βραχύς, -εῖα, -ύ, brief, short-lived.

βρέτας, *gen.* βρέτους, τό, image (made of wood, ξύανον: l. 974).

βροτός, ὁ, mortal ἢ ἀθάνατος. Contrast ὁ βρότος, gore.

βρόχος, ὁ, slip-knot, noose.

βωμός, ὁ, high-altar.

γαῖα, ἡ, earth, land.

γαμῶ (-έω), *fut.* γαμῶ, 1 *aor.* ἔγημα, marry.

γάμος, ὁ, marriage. [In l. 316 *plur.*, this is usual; *sing.* used generally of a particular marriage of a particular person.]

γάρ¹ (*cf.* Grammat. Index), *conj.*, = for, in a general way (ll. 3, 163, 179, 279). But the word has many usages even in this play; (1) *prefatory*, like our 'Now . . .' (l. 158); (2) marks surprise (ll. 1089, 1143) like our 'what!' (3) *implies assent*, 'yes, for . . .' (ll. 42, 715); (4) *dissent*, 'no, for . . .' (l. 147); (5) in 781 *emphasises a question*, πῶθεν γάρ; = how should you (know)?

γε, *enclitic particle*; *emphasizing a word or phrase*; often combined with other particles, as γε μὴν, moreover; however (l. 516).

γεγώς, *Attic partic. perf.* of γίγνομαι, *for* γεγονώς.

γείνεται, *trans.* in 1 *aor.* = beget; *intrans.* in *imperf.* and *pres.* = be born.

γίλως, -ωτος, ὁ, laughter.

γενναῖος, -σ, -or, noble.

γένος, -ους, τό, family, descent, race.

γεραιός, -ά, -όν, aged.

γέρας, *gen.* γέρας, τό, privilege, guerdon (l. 55).

γέρων, -οντος, ὁ, old man.

¹ We have no one English word exactly answering to γάρ. It is a compound of γε + ἄρα. Consult Rutherford, *G. Gr.* §§ 421-423. Shilleto (note on Thuc. i. 25, § 4) has pointed out that 'for' is only a secondary sense of γάρ, which originally signified (so he thinks) 'verily,' 'soothly.'

γεύομαι, *dep.*, taste.

γῆ, ἡ, earth.

γηραιός : *see* γεραιός.

γῆρας, -ως, τό, old age.

γηράσκω, *fut.* γηράσσομαι, grow old.

γηροβοσκῶ (-έω), tend old age.

γηροτρόφος, -ον, *adj.*, tending old age (l. 663).

γῆρυς, -νος, ἡ, voice (l. 969).

γίγνομαι, *fut.* γενήσομαι, 2 *aor.* ἐγενόμην, *perf.* γεγένημαι and γέγονα, am born, take place, prove to be (γεγενῆσθαι, l. 85). [*Perf.* often = am; *aor.* = was.]

γινώσκω, *fut.* γνώσομαι, 2 *aor.* ἐγνων, *perf.* ἐγνοκα, know.

γλυκύς, -εῖα, -ύ, sweet.

γλῶσσα, -ης, ἡ, tongue.

γνάθος, -ου, ἡ, jaw.

γνησίως, *adv.*, genuinely (*viz.* in wedlock, l. 678).

γνωρίζω, *fut.* γνωρίσω, come to know, get scent of (l. 564).

γονεύς, -έως, ὁ, father; γόνος, -ου, ὁ and ἡ, child.

γόνυ, γόνατος, τό, knee.

γόος, -ου, ὁ, wailing.

γοῦν, *adv.*, at any rate (l. 694).

Γοργώ, -οῦς (*later* Γοργόνος). Medusa, a female monster, with snaky tresses; she turned all, who gazed at her, into stone.

γραῦς, γράος, ἡ, old woman.

γῆς, -ου, ὁ, plough-land, field (l. 590).

γυναικοπληθής, -ες, *adj.*, filled with women.

γυνή, γυναικός (*note* *vcc.* γύναι), woman; wife.

δαιμόνιος, -α, -ον, *adj.*, pro-

ceeding from fortune, or fate.

δαίμων, δαίμονος, ὁ, ἡ, fortune (ll. 499, 561, 935); Fortune (l. 384); spirit, super-human being (ll. 1003, 1140).

δάκνω, *fut.* δήξομαι, 2 *aor.* ἔδακον, bite; *fut. pass.* in l. 1100.

δάκρυ, -νος, τό (*poët.* for δάκρυον), tear; Lat. *lacruma*.

δακρυρροῶ, shed tears.

δακρύω, *fut.* δακρίσω, weep.

δαμίζω (= δαμῶ), *fut.* δαμάσω, 1 *aor. pass.* ἐδμήθην, *part.* δμηθείς; 2 *aor.* ἐδάμην, *part.* δαμείς, subdue, smite. οἱ δμηθέντες = mortui.

δάμαρ, δάμαρτος, ἡ, wife.

δάπεδον, τό, flat surface, plain; *Attic* ἔδαφος.

δαφαινός, -όν, tawny (l. 581). [Homeric word : *da-* = ζα-, for δια- intensive; φοινός is perhaps for φένιος, gory, i.e. blood-red.]

δεδορκώς, *pf. part.* from δέρομαι : *perf.* (with *pres. sense*) ἐέδορκα, *see*.

δεῖ (*neut. part.* δέον), *impers.*, it is necessary. In 1101 ἐς δέον = opportunely.

δείκνυμι, show; with *partic.* in l. 763.

δείλαιος, -α, -ον, wretched.

δεινός, -ῆ, -όν, cruel, dreadful.

δείπνον, -ου, τό, feast, meal.

έέμας, τό (*only* in *nom.* and *acc.*), living body X σῶμα, corpse (ll. 348, 468, 1133).

δέμνιον, τό (*rare* in *sing.*), bed.

δεξιός, ᾶ-, -όν, right; ἡ δεξιά, *sc.* χεῖρ = right hand (l. 193).

δέρη, ἡ, neck.

δεσμός, ὁ, fetter.

δεσπότης, master (*with gen.*).

δέσποινα (*fem. of δεσπότης*), mistress; lady. δεσπότης, rare word for δέσποινα.

δεῦρο, *adv.*, hither.

δεύω, bedew.

δέχομαι, accept, receive.

ἐή, *emphatic particle*; denotes exactness, *e.g.* in l. 176 ἐνταῦθα δὴ = 'tū demum.' Often *with superlatives*, μέγιστος δὴ, the very greatest. May sometimes be rendered you know; but often has no exact equivalent in English.

δῆλος, -η, -ον, clear. In l. 218 δῆλα (ἐστί) = ἐῆλον (ἐστί).

Δημήτηρ (= Mother-Earth), Demeter, the goddess of agriculture, and the civilization based on it.

δημότης, -ον, ὁ, townsman.

δῆτα, *adv.*, with energetic force in questions, entreaties, affirmations. (*Cf. Grammatical Index.*)

διαβαίνω, go across.

διάγω, pass, lead (*often with βίον*).

διάδοχος, ὁ, ἡ, heir, successor; *adj. used as subst.*

διακναίω, wear away (*by scraping or rubbing*).

διακωλύω, check, prevent.

ει-αλλάσσω, *perf.* διήλλαχα, (1) give in exchange; (2) take in exchange (l. 14). [*Usual meaning* = reconcile.]

διαμάχομαι, -μαχοῦμαι, fight eagerly, with pertinacity; followed by *infinitival accus.* in l. 694.

διαπρέπω, surpass (*with gen.*, l. 642).

δι-αρπάζω, -αρπάσσομαι and -αρπάσω, plunder.

διαφθείρω, -φθερῶ, mar, ruin.

διδακτός, -όν, *verbal adj.*, to be taught.

δίδωμι, give; δίκην δίδοναι, be punished (*lit.* give satisfaction); *with dat.* l. 731.

ει-εξ-έρχομαι, go through (*to the end*; l. 15).

δίκαιος, -α, -ον, just, right; *opp.* to ἔσιος in l. 10.

εἰκη, ἡ, justice, penalty.

δίκωπος, -ον, *adj.*, two-oared.

δίνη, ἡ, eddy, swirl (*of clouds*, l. 245; in Eurip., except here and Orest. l. 984, δίνη is used of eddying water).

Διόβολος, -ον, hurled by Zeus.

Διομήδης, Diomēdēs, king of the Bistōnes.

Δίος, -α, -ον, *adj.*, belonging to Zeus.

διπλοῦς, -ῆ, -οῦν, twofold.

δισσός, -ῆ, -όν, double.

δίψιος, -α, -ον, thirsty, parched. [*Applied to Argos*, l. 560.]

δηθεντες: see θαμάζω.

δοκῶ (-έω), δόξω, think, seem; *impers.* (δοκεῖ), it seems good.

δόλιος, -α, -ον, *adj.*, cunning.

δολῶ (-ύω), *fut.* δολώσω, cheat, deceive.

δόμος, ὁ, house; cabinet (*a curious use*, l. 160).

δόσις, -ews, ἡ, gift.

δούλιος, -α, -ον, *adj.*, crafty.

δουπῶ (-έω), clash loudly.

δόχμιος, -α, -ον, sloping.

δραμεῖν, 2 *aor. infin. act.* τρέχω (l. 489).

δρομαῖος, -α, -ον, running at full speed ; swift.

δρόμος, ὁ, course.

δρῶ (-άω), fut. δράσω, perf. pass. δέδραμαι, do (ll. 71, 702).

δύναμαι, fut. δυνήσομαι, 1 aor. ἐδυνήθην, can, am able.

δυνάμεις, -εως, ἡ, power, strength.

δύο, two (ll. 246, 900).

δυσ-δαίμων (like βαρυδαίμων), unlucky.

δυσ-κλεής, -ές, adj., with an ill name, of evil repute.

δυσ-πάλαιστος, -ον, hard to wrestle with.

δύστηνος, -ον, miserable, poor.

δυσ-τυχῶ (-έω), am unlucky ; and δυστυχής, -ές, adj., unlucky.

δύσ-φορος, -ον, hard to bear.

δυσ-χείμερος, -ον, wintry.

δῶμα, δώματος, τό, house.

δῶρον, -ον, τό, gift (l. 288).

εἰά : see εἰῶ.

ἐγγελῶ (-άω), fut. ἐγγελάσσομαι, with dat., mock at ; absol., chuckle (l. 724).

ἐγγύς, adv., also prep. with gen., near.

ἐγχος, -ους, τό, sword.

ἐγώ, ἐμοῦ, &c., I.

ἔδρα, ἡ, home ; ambush (l. 846).

εἰ, conj., if, whether.

εἶεν, exclamation, well ! Lat. esto.

εἴτε . . . εἴτε, whether . . . or.

In l. 139 εἰ . . . εἴτε, in same sense ; Lat. sive . . . sive.

εἴθε (=utinam), particle introducing a wish.

εἰκάζω, fut. εἰκάσω, counterfeit (l. 349).

εἴλε : see αἰρῶ.

εἰμί (sum ; see Gram. Index) and εἶμι (ibo).

εἶπα¹ (ll. 58, 820) : see λέγω.

εἴπερ, see on ll. 303, 525.

εἴργω, restrain ; keep away.

εἰς-ακούω, hear, overhear.

εἰς-βήσας, 1 aor. part. act. (causal), εἰσβαίνω, cause to enter (l. 1055).

εἶς-οδος, ἡ, entrance.

εἰς-ορῶ (-άω), imperf. -εώρων, fut. -ύσομαι, 2 aor. -εἶδον, look on, at.

εἰς-πίπτω, fling oneself into (l. 175).

εἴσω, adv., also prep. with gen. = within, inside.

εἴτα, adv., then ; in indignant questions (ll. 696, 957).

ἐκ, ἐξ, prep. with gen., out of, from, from among.

ἐκδίκως, unjustly.

ἐκεῖ, adv., there (Lat. illic).

In l. 744 = ἐν Ἀιδου. ἐκεῖθεν = thence ; ἐκεῖσε = thither.

ἐκεῖνος, -η, -ε, that one yonder ; he, she, it. Cf. our vulgarism 'that there.'

ἐκ-λείπω, quit. Cf. 291.

ἐκ-λύω, set free.

ἐκ-πίπλημι, fut. -πλήσω, fulfil, complete (1 aor. in l. 169).

ἐκ-πίπτω, spring from (l. 186).

¹ The aor. εἶπον is irregular, the 2nd pers. (sing. and plur.) being formed as if from εἶπα. Thus :—εἶπον, εἶπας, εἶπε(ν), εἰπάτην, εἶπομεν, εἶπατε, εἶπον.

Cf. εἰσπίπτω (l. 175), and
προσπίπτω (l. 183).

ἐκ-πληρῶ (-όω), like ἐκπύπλημι.

ἐκ-πλήσσω, astonish.

ἐκ-ποδών, adv., out of the
way.

ἐκ-πράττω, achieve, bring
about; Lat. *efficere*.

ἐκ-στέφω, crown with
wreaths.

ἐκ-τείνω, fut. -τείνῳ, 1 aor.

ἐξ-έτεινα, perf. -τέτακα, fut.
pass. -ταθήσομαι, lay out,
stretch out. *Cf.* l. 349.

ἐκ-φεύγω, fut. -φεύξομαι, 2 aor.
ἐξ-έφυγον, escape.

ἐκ-φορῶ, ἡ, carrying out (of a
corpse to burial; generally on
the early morning of the third
day after death).

ἐκ-φύω, intrans. perf. ἐκπέφυκα,
am born of.

ἐκόν, -οῦσα, -όν, adj., willing.

ἐλάττη, ἡ, pine; boat (made of
pine); note on l. 444.

ἐλαύνω, fut. ἐλῶ, 1 aor. ἤλασα,
perf. ἐλήλακα. Trans. = vex,
attack.

ἐλεγχος, ὁ, test [τὸ ἐλεγχος
(-ους), reproach].

ἐλέγχω, (1) question, prove,
make trial of (l. 15); (2)
reproach (l. 1058; with acc.
+ infin.).

ἐλκῶ (-όω), wound.

ἐλπίς, -ίδος, ἡ, hope.

ἐλεύθερος, -ᾱ, -ον, free; adv.
-ῶς.

ἐμ-βαίνω, step upon.

ἐμ-βάλλω, cast at (l. 4); fling
against (l. 50).

ἐμπας, adv., nevertheless.

ἐμπνῶ (-έω), breathe.

ἐμπορος, wayfarer (l. 999).

ἐμολον: see βλώσκω.

ἔμψυχος, -ον, having life,
living, alive.

ἐν, prep. with dat., in; of time,
during. (See Gram. Index.)

ἐναισίμως, adv. = μετρίως, be-
comingly (l. 1077).

ἐν-αντιοῦμαι (-όο), oppose,
gainsay, contradict.

ἐν-δεής, -ές, adj., lacking.

ἐν-δείκνυμι, prove, declare;
with part. (l. 154).

ἐν-δίκως, justly ἢ ἐκδίκως.

ἐν-δύω, put on; in l. 631 ἐνδύ-
σεται is middle.

ἐνερθεν, adv., from, beneath.
[Not in Attic prose.]

ἐνεροί, -ων, οἱ, Lat. *inferi*,
the dead.

ἐνθάδε, adv., thither; Lat.
illuc.

ἐννέπω (poet. for ἐνέπω), bid.

ἐν-οικῶ (-έω), inhabit.

ἐνταῦθα, adv., then; there.

ἐν-τίθημι, Lat. *impono*; l. 854.

ἐν-τυγχάνω, with dat., meet.

ἐξ-άγω, draw on (in l. 1080 =
draws me out [of myself]).

ἐξ-αιρῶ, lift up, arouse (l.
346).

ἐξ-αμαρτάνω, act wrongly
(l. 710).

ἐξ-αν-έχομαι, endure; in l.
952 with part.

ἐξ-αρτῶ (-άω), mid., cling to
(with gen.).

ἐξ-εἰμι (ibo), come forth.

ἐξ-ἐπίσταμα', know for cer-
tain.

ἔξεστι, impers., it is allowed,
is possible; ἐξόν, accus. abs.,
it being possible (l. 887).

ἐξ-έρχεμαι: see l. 640.

ἐξ-ετάζω, fut. ἐξετάω, 1 aor. ἐξή-
τασα, scrutinize; pass., to
be proved (l. 1011).

ἔξ-εὐρίσκω, discover (l. 221).

ἔξω, *adv. and prep. with gen., outside*; ἔξωθεν (*often = ἔξω*), 'from outside.'

ἔξ-ώπιος, -ον, *adj.*, = ἔξω in l. 546.

ἔοικα, *pluperf.* ἐώκειν or ἤκειν : *used impers.* = it seems.

ἐπ-αινῶ (-έω), praise.

ἐπ-αίρω, lift up, rouse; *similar to ἐξαίρω.*

ἐπάνωθε(ν), *adv.*, from above, above.

ἐπείγω, *act.*, drive on, hasten (*trans.*); *midl.*, hasten (*intrans.*).

ἐπ-εἰμι (*ibo*), come after, approach; τὸ ἐπιδὺν κακόν = the impending evil (l. 173).

ἐπεισφρῶ (-έω), admit (l. 1056).

ἔπειτα, *adv.*, then, in the future, afterwards; ὁ ἔπειτα χρόνος = the time to come; ὁ ἔπειτα βίος = the life to come (Plato, *Phaed.* 116 A).

ἐπί, *prep.*, with three cases, (1) *acc.*, (2) *gen.*, (3) *dat.* In l. 34 = 'over'; in l. 133 = 'at'; l. 148 = 'for'; in l. 375 ἐπὶ τοῖσδε = 'on these terms.' For l. 373 see note.

ἐπι-γαμῶ (-έω), marry afresh (*lit.* upon, in addition; l. 305).

ἐπι-θυμῶ (-έω), desire, long after.

ἐπι-καλῶ (-έω), *fut.* -καλῶ (*for* -καλέσω), call upon.

ἐπι-σκήπτω, lay injunction upon, charge (*dat. of person*; l. 365).

ἐπ-ίσταμαι, *imperf.* ἡπιστάμην, *fut.* ἐπιστήσομαι, 1 *aor.* ἡπιστήθην, know well, under-

stand; *with inf.*, 'know how to do a thing' = be able.

ἐπι-στρίφομαι, *with accus.* in l. 187 = turn round, to gaze at (ἐπι-). [Cf. *Soph. Antig.* 1111.]

ἔπομαι, *imperf.* εἰπόμην, *fut.* ἔσπομαι, 2 *aor.* ἐσπόμην, follow.

ἔπος, -ους, τό, word; ✓ *FEII.*

ἐπτάτονος, -ον, seven-toned (l. 446).

ἐριμαι, *imperf.* ἡράμην, be enamoured of (*only in lyrics*); ἐρῶ (-άω), ἦραν elsewhere; other tenses from ἔραμαι.

ἐρῶ (-άω), 1 *aor.* ἡράσθην (*act. sense*), love (*with gen.*).

ἔργον, τό, deed, task, sphere of action or need (cf. *Lat. opus*). ἔργων χλόγων in l. 339. [Cf. (*in N. T.*) 1 John iii. 11; *Soph. O. C.* 782.]

ἐρημία, ἡ, desolation; *Lat. vastitas.*

ἐρημος, -ον, deserted, desolate; ἔρημος τάφος = a funeral without mourners (l. 96).

Ἑρμῆς. The god Hermes, messenger of Heaven, and escorter of souls to Hades (*ψυχοπομπός*, l. 361).

ἔρρω, come to ruin, go to destruction; ἔρπετε = *abite in malam rem* (cf. l. 734).

ἔρω, -ωτος, ὁ, passion, longing, love (l. 1080).

ἱσθῆς, -ῆτος, ἡ, raiment.

ἱσθλός, -ή, -όν, good.

ἔστε, ἔστ' ἄν in *poet.* for ἔως, ἔως ἄν; until.

ἑστία, ἡ, hearth (l. 162).

ἱσπιῶ (-άω), 1 *aor.* εἰστιάσα, entertain hospitably.

ἐσχάρᾱ, ἡ, altar.
 ἐταῖρος, ὁ, companion.
 ἐτήσιος, -ον, *adj.*, for a year
 (ἔτος).
 ἐπητύμως, *adv.*, truly.
 ἔτι, *adv.*, yet, in the future,
 any longer; *int.* threatens (l. 731).
Cf. Aesch. P. V. 906.
 ἐτοιμάζω, prepare, make
 ready. ἐτοῖμος, *adj.*, of 2
 or 3 terms., ready.
 εὖ, *adv.*, well, carefully.
 εὐγενής, -ές, nobly born.
 εὐδαιμονῶ (-έω), am happy.
 εὐδαίμων, -ον, *gen.* -ονος, happy,
 prosperous; *Lat.* *felix*.
 εὐειδής, -ές (εὖ + εἶδcs), fair.
 εὐεργετῶ (-έω), show kindness
 to, treat kindly.
 εὐεργέτις, -ιδος, *fem.* of (ὁ)
 εὐεργέτης : benefactress.
 εὐζωρος, -ον (*Attic* for ζωρός),
 pure (of wine; l. 757).
 εὐκλείης, -ές, glorious; *adv.*
 εὐκλεῶς.
 εὐλύρᾱς (*Doric* for εὐλύρης), -ον,
adj., with the sweet lyre.
 εὐμαρής, -ές, easy.
 εὐμενής, -ές, kind, gracious.
 εὐνή, ἡ, bed; *plur.* in l. 886.
 εὐ-νους, -ουν, friendly.
 εὐ-πατρίδης, -ον, of noble
 family; *see note on* l. 920.
 εὐ-πρεπής, -ές, fair to look
 upon, becoming; *adv.* εὐ-
 πρεπῶς, becomingly.
 εὐ-προσ-ήγορος, -ον, affable,
 Χ σεμνός (l. 775).
 Εὐριπίδης, -ον. Euripides,
 the third of the three great
 Attic Tragedians, the other
 two being Aeschylus and
 Sophocles. Born B.C. 485;
 died B.C. 405 at Pella, in
 Macedonia, where he had

been living for two years
 at the court of the king,
 Archēlāus. Out of some
 ninety tragedies written
 by Euripides, only eighteen
 have survived. The last,
 and finest, of these, the
 'Bacchae,' was composed
 during his retirement
 in Macedonia. Euripides'
 poetry has been called 'the
 euthanasia of mythology.'
 In his attitude towards
 the popular theology of
 his time, he was a decided
 rationalist and freethinker.
See Appendix E.

Εὐρυσθεύς. Eurystheus, of
 Tiryns, whom Heracles
 had to serve for twelve
 years, and for whom he
 did his famous labours.
 The 9th (or, as some say,
 the 8th) labour was the
 capture of the horses of
 the Thracian Diomedēs.
 The horses were fed on
 human flesh. Heracles
 tamed them by giving
 them their master to eat.
 εὐσεβῶ (-έω), act piously, be
 pious.
 εὖτε, when; εὖτ' ἄν, when-
 ever (*Ionic and poetic*; never
 in *Attic prose*).
 εὐτυχής, -ές, lucky, fortunate.
 εὐφραίνω, *fut.* εὐφρανῶ, *act.*,
 make glad; *mid.*, be
 glad.
 εὐφρων, -ον, cheerful, glad-
 some.
 εὐχομαι, *fut.* εὐξομαι, 1 *aor.*
 ἡξάμην, pray.
 ἐφ-έπομαι, with *dat.*, follow
 after.

ἐφ-έρπω, 1 aor. ἐφείρπισσα, steal on (l. 269).

ἐφ-ευρίσκω, fut. -ευρήσω, 2 aor. -ῆυρον, perf. -ῆυρηκα, find out.

ἐφ-ίημι, in mid., lay an injunction upon = command.

ἐφ-ίστημι, (1) in trans. tenses, place over (τινά τινι); (2) intrans. tenses, be placed over, Lat. praeesse. οἱ ἐφ-εστῶτες = the stewards (nom. plur. perf. part.).

ἐφ-ορῶ (-άω), look upon (l. 232).

ἐχθαίρω, fut. ἐχθαρώ, hate.

ἐχθρόξενος, -ον, inhospitable.

ἐχθρός, -άς, -ύν, hostile. ἐχθρός = inimicus ἢ πολέμιος = hostis.

ἐχιδνα, ἡ, viper (l. 310).

ἔχω, fut. ἔξω, 2 aor. ἔσχον, perf. ἔσχηκα, have, keep, control, restrain, understand (l. 51), know (l. 120), am able; used intrans., l. 280 (= εἰμί), be (in a state); ἔχω χάριν, feel gratitude (habere gratiam in Lat.). In l. 57 οἱ ἔχοντες (sc. τὰ χρήματα) = οἱ πλούσιοι.

εἶω (-άω), imperf. εἶων, fut. εἰῶσω, 1 aor. εἰῶσα, allow; leave alone.

ἔως, conj., with indic. pres. and imperf., while; aor., until; ἔως ἂν + subj., until.

ζά-χρῦτος, -ον, rich in gold.

ζεύγνυμι, fut. ζεύξω, yoke, join.

Ζεύς, voc. Ζεῦ, accus. Δία, gen. Διός and Ζηνός, dat. Διί, Zeus, the supreme god. N. B. Sanskrit DYĀUS-PITAR = ZEṌΣ ΠΑΤΗΡ =

IUPITER, god of the bright sky. [Cf. Prof. Max Müller, *Chips from a German Work-shop*, vol. iv. pp. 368-411 (ed. 1895).]

ζηλῶ (-ῶω) = μακαρίζω, esteem happy, envy. Cf. l. 866.

ζητῶ (-έω), seek.

ζῶ (-άω), imperf. ἔζων, fut. βιώσομαι (rarely ζήσω), aor. ἐβίων, live.

ἦ, adv., verily, surely; really (in questions; l. 199).

ἦ, or; in l. 628 = otherwise.

ἡβάσκω, incep. of ἡβῶ (-άω), fut. ἡβήσω, grow to manhood; be in the prime of life (of persons; ll. 711, 1053); be at the full (of a misfortune; l. 1085).

ἦβη, ἡ, youth (l. 316).

ἡγοῦμαι, dep., guide, lead.

ἦδη, now, already, by this time, at once.

ἡδομαι, fem. ἡσθήσομαι, 1 aor. ἡσθην, take pleasure.

ἡδύς, ἡδεῖα, ἡδύ, sweet.

ἦκω, ἦξω, am come; return (l. 488).

Ἥλεκτρώων. Electryon, son of Perseus; father of Alcmenē.

ἥλιος, ὁ, sun.

ἦμαι, ἦσαι, ἦται, κ.τ.λ., imperf. ἦμην, ἦσο, ἦστο, κ.τ.λ., sit.

ἦμαρ, ἦμῃτος, τό, day; poet. for ἡμέρα.

ἡμέρα, ἡ, day; in l. 9 = time.

ἡμπλάκον : see under ἀμπλακίσκω.

ἦν = ἔξῃν (l. 1029).

ἡνίκα (Doric ἄνικα), at the hour when ἢ ἐπειδή, after the hour when.

ἡπιος, -ον, gentle.
Ἡρακλῆς (*contr. fr. -έης*) : see
note on l. 478.

ἡσυχία, ἡ, quiet, peace.

ἡσσωμαι (-άο-), *fut. ἡσσηθήσομαι, 1 aor. ἡσσήθην, perf. ἡσσημαι*, be defeated ; *with gen.*, fall short of (l. 697).

ἡσσον, *adv.*, less.

θάλαμος, ὁ, bedroom.

θάνατος, ὁ, death. *Personified in l. 24 foll. In plurals*, 886.

θάπτω, bury.

θαρσῶ (-έω), take heart, be of good courage.

θάρσος, τό, courage.

θαρσύνω, *fut. ῥύνω*, encourage

θαυμάζω, *fut. ᾄσομαι*, wonder ; *cf. l. 157*.

θέλω, am willing, choose. *Cf. βούλομαι*.

θέμις, *gen. θέμιτος, acc. θέμιν*, right ; *θέμις ἐστί = fas est*.

θεός, -οῦ, god (*of the sun*, in l. 722).

θεο-σεβής, -ές, god-fearing.

θερμαίνω, *fut. ᾄνω*, heat.

Θεσσαλός, Thessalian. Thessaly was a district in north-east Greece.

θῆρ, θηρός, ὁ, wild beast.

θής, θητός : *fem. θῆσσα used as adj. in l. 2 = menial*.

θητεύω, serve for hire, be a menial.

θιγγάνω, *fut. θίξομαι, 2 aor. ἐθιγον (with gen., l. 108)*, touch.

θνητός, -ή, -όν, also -ός, -όν, mortal.

θοινῶ (-άω), *fut. -ήσω*, feast, entertain (somebody else) ; *mid., feast (oneself)*.

θολῶ (-ύω), make turbid ;

metaph. perturb (Lat. perturbare), agitate.

Θρήκη. Thrace, a district north of Hellespont. Note that the 'peltasts,' or targeteers, of Thrace were famous as light-armed troops.

θρίξ, τριχός, ἡ, hair.

θρόνος, ὁ, seat, chair.

θυγάτηρ, -τρός, ἡ, daughter.

θυμός, ὁ, spirit, purpose.

θύρᾱ, -ας, ἡ, door.

θυραῖος, -ον, *adj.*, outside one's own door, belonging to others, stranger. *Cf. l. 805*.

θυσία, ἡ, sacrifice.

ιδρύω, set ; stablish firmly (l. 841).

ιερεύς, -έως, ὁ, priest. *Cf. note on l. 25*.

ιερός, -ά, -όν, sacred ; *with gen. (l. 75)*.

ἵζω, *imperf. ἵζον, trans. = make to sit ; intrans., sit*.

ἵλη, ἡ, troop, company (l. 581).

ἵνα, has two uses : (1) *adv. of place, where* ; (2) *final conj., in order that*.

ἵππελος, *adj.*, of or with a horse or horses ; see l. 66.

ἵππό-σταῖς, -εως, ἡ, stable (l. 594).

ἴσθι, ἴστω, 2nd and 3rd sing., *imperat. of οἶδα*. [Note that, as far as form goes, ἴσθι might come from εἰμί, sum.]

ἴστημι, *v. act. and neut., fut. στήσω, 1 aor. ἔστησα, 2 aor. ἔστην, perf. ἔστηκα*. (1) *trans. in pres., imperf., fut., 1 aor. act., 1 aor. mid. ; (2) intrans. in other tenses. In this play*

= set up (*lit.* cause to stand).

ἴσως, perhaps.

Ἰωλκός, ὁ. A Thessalian town, not more than about 20 miles from Pherae. It is situated on the Pelasgic gulf.

καθ-ίστημι, set, restore (l. 362), establish, arrange.

καινός, -ή, -όν, new, fresh.

καίπερ, although, joined with a participle.

καίτοι, and yet.

κακορροθῶ (-έω), hurl invective at, abuse.

κακός, -ή, -όν, base, cowardly, ungrateful; in l. 194 = humble. Note τὸ κακόν = trouble, and κακά = taunts, abuse (ll. 676, 705).

καλῶ (-έω), fut. καλῶ, 1 aor. ἐκάλεσα, perf. κέκληκα, call, invite.

καλλί-νῶς, -ον, fair-flowing.

καλός, -ή, -όν, fair, noble; καλῶς, adv., fitly (l. 291); in l. 698 ironically.

κάρυ, τό, indeclin., head; the accus. κῆρα, gen. κῆρός, and irreg. dat. κάρη, supply the missing cases in sing.

κατατεμῶ (-έω), decapitate; in l. 1118.

κάρτα, exceedingly; Lat. valde. [Rare in Attic prose.]

κατά, prep. (1) with gen., beneath; (2) accus., in

(ll. 19, 87); καθ' ἡμέραν = diem ex die.

καρτερῶ (-έω), bear up against, endure (l. 1071).

Κάρνεια, neut. plur. A festival celebrated at Sparta, in honour of Apollo, during August. Καρνείος, adj., in 449.

κατα-γράφω, write down.

κατ-άγω, lead down.

κατα-κτείνω, slay; 2 aor. part. act. κατακτάς (in ll. 3, 696) = prose ἀποκτείνας.

κατα-παύω, suppress, do away with.

κατα-ρήγνυμι, fut. -ρήξω, 1 aor. -έρρηξα, 2 perf. -έρρωγα, burst forth.

κατ-άρχομαι¹, make a beginning (i. e. of sacrifice). Cf. l. 74.

κατα-φθίνα, perish.

κάτ-ειμι (ibo), go down.

κατείργω, hinder (l. 254).

κατέρχομαι, go, or come, down.

κατ-εύχεμαι, pray earnestly.

κατ-έχω, occupy; fill (l. 344).

κάτ-οἶδα, infin. κατειδέναι, know to the full, be assured of.

κάτω, prep. (with gen.) and adv., below. οἱ κάτω = the dead.

κάτωθεν, in l. 424 simply = κάτω.

κεδνός, -ή, -όν, wise (ll. 38, 97), good. κενὰ πράξειν (in l. 605) = καλῶς πράξειν.

¹ Κατάρχομαι (with gen. of victim) is a common sacrificial term, and means 'to make a beginning of the victim,' i. e. consecrate him for sacrifice by cutting off the hair of his forehead. A good example occurs in Eur. *Electr.* 1222 (Keene).

κέδρινος, -η, -ον, *adj.*, cedar.
 κέδρος, ἡ, *Lat. cedrus*, a cedar-tree; also = 'a cedar-box' (l. 365).

κείμει, *fut. κείσομαι*, lie.

κείνος, -η, -ον = ἐκεῖνος, *Lat. ille*; κείνη = in that way (*adv.*). In l. 18 κείνου is put for ἑαυτοῦ.

κέλευθος, ἡ, path.

κενός, -ή, -όν, empty.

κερατίζω (not elsewhere in tragedy), ravage.

κεραυνίος, -α, -ον (also -ος, -ον), *adj.*, of a thunderbolt.

κέρδος, τό, prize, gain.

κέρτομος, -ον (κέαρ + τέμνω), delusive.

κεῦθος, τό, inmost part (= μυχός).

κηδεστής, -οῦ, ὁ, kinsman (*by marriage*); *Lat. affinis* (l. 731).

κηλῶ (-έω), charm.

κῆρυξ, κῆρυκος, herald.

κιγχάνω, κιχάνω, *fut. κιχήσομαι*, 2 *aor. ἐκίχον*, find, light upon.

κιθάρα, ἡ, harp (l. 582).

κίσσινος, -η, -ον, *adj.*, of ivy.

κλάδιος, -ον, ὁ, branch.

κλαίω, *fut. κλαύσομαι*, *imperf. ἐκλαῶν* (from the Attic form κλάω), weep.

κλέω, extol, celebrate (*in hymn or song*) (l. 447).

κλήω, old Attic for κλείω, shut; *Lat. claudo*. See l. 548.

κληδών, -όνος, ἡ, name; fame, reputation (ll. 315, 559). [Not in Attic prose.]

κλίνω, *fut. κλινῶ*, *trans.*, lay down.

κλῖσία, ἡ, couch; plur. in l. 994¹ (= marriage-bed; rare in this sense).

κλιτύς, -ύος, ἡ, *accus. plur. κλιτύς*, hill-side.

κλοπαῖος, -α, -ον, stolen.

κλύω √ΚΛΥ (cf. *Lat. in-clutus*), hear; note the *imper. κλῦθι, κλῦτε*. Used with (1) *accus.*, (2) *gen.* In l. 961 in passive sense.

κλώψ, κλωπός, thief.

κνεφαῖος, -α, -ον (also -ος, -ον), *adj.*, dark.

κνισῶ (-άω), make reek (*with the smoke of burnt offerings*) (l. 1155).

κοῖλος, -η, -ον, hollow.

κοινός, -ή, -όν (also -ός, -όν), common. ἐν κοινῷ = κοινῶς, jointly, in common.

κοινῶμαι (-έω), *mid.*, take a share in.

κοίρανος, ὁ, lord, master, ruler.

κοίτη, ἡ, bed.

κομίζω, *fut. κομιῶ*, conduct, bring.

κομπάζω, boast.

κοντός, ὁ, boat-pole (*for punting*); of Charon's pole in l. 254. [Cf. use of *contus* in *Lat.*, in same reference, *Virg. Aen. vi. 302.*]

κορεύομαι (κόρη), grow to maidenhood (l. 313).

κόρη, girl, maiden. But in l. 358 Κόρη = Persephone; as we speak of the Virgin (= Virgin Mary).

¹ The plur. for sing. occurs in *Bacchylides* xiii. 102 (ed. Kenyon, 1897) where Achilles is spoken of as 'biding on his couch,' ἐν κλισίῃσιν.

κόρος, ὁ, surfeit; Lat. *satietas*.
κόσμος, ὁ, adornment (*funeral offerings of robes, flowers, jewels, &c.*) (ll. 149, 161, 618).

[Cf. Jebb, note on Soph. *Elect.* 1139.]

κούρα (note accent), Ionic, with Doric -ᾱ, for κόρη.

κουρά, -ᾱς, ἡ, clipping of the hair; cf. l. 427.

κούφος, -η, -ον, light.

κραίνω, fut. κρᾶνῶ, fulfil, accomplish.

κράς : see under κάρῃ.

κρᾶτερός, -ά, -όν, strong.

κρατῶ (-έω), have power, rule, rule over; master (with gen. or accus.).

κρᾶτῦνω, fut. κρατῦνῶ, be lord (with gen.). Generally = strengthen.

κρίνω, fut. κρίνῶ, 1 aor. ἐκρίνα, decide, judge. (Lat. *cer-no*.)

κρύπτω, hide.

κτείνω, slay. Note 2 aor. act. part. κτάς.

κτύπος, ὁ, noise.

κτῶμαι (-άο), win.

κυαν-αυγής, -ές, dark-gleaming.

κῦδίων, -ον, -ονος, comp. of κῦδρός (superl. is κίδ.στος), noble.

κυκλάς, -άδος, ἡ, adj., circling.

κύκλος, ὁ, circle, disc.

Κύκλωψ, a Cyclops; plur. Cyclopēs, the one-eyed giants of Greek mythology. Apollo slew them, in revenge, when Zeus struck down his son Asclēpius by lightning.

κυνῶ (-έω), kiss.

Κύνος, Cynus, a son of Arēs, the war-god; slain

by Heracles. [Hesiod has described the contest in his *Shield of Heracles*; consult Seyffert, *Dict. Antiq.* s. v.]

Κύπρις, Aphrodītē, so called from Cyprus, the island sacred to her.

κύριος, -α, -ον (also -ες, -ον), appointed, fixed (l. 105). [N. B. In New Test. ὁ Κύριος = the Lord (of i.e. Christ).]

κῦρω (and κυρέω = κυρῶ), (1) as auxiliary verb, like τυγχάνω, with part. = happen (to be so and so); (2) with gen., meet with, obtain. The 1 aor. infin. κῦρσαι (for κῦρῆσαι, l. 472) is an Epic form. [Verb only found in poetry and late prose.]

κύων, κυνός, ὁ and ἡ, dog.

Κωκυτός, Cocytus, a river in the lower world; cf. note on l. 458.

κωλύω, fut. κωλέσω, hinder.

κωμάζω, celebrate a κῶμος = revel, make merry.

κωμήτης, -ον, ὁ, villager, peasant. [Note: 'κώμη is an unwalled town.'—Hadley.]

κῶμος, ὁ, carousal; troop of revellers (l. 918).

κώπη, ἡ, oar.

λαιψηρός, -ά, -όν, swift.

λανθάνω, f. λήσω, 2 aor. ἐλάθον, perf. λέληθα, lie hid, escape notice; mid. and pass., forget (with gen., l. 198).

Λάρισα. Larissa, a town in Thessaly. [Not to be confused with the Larissa, or Acropolis, of Argos.]

λάσκω, fut. *λακήσομαι*, 2 aor. *ἔλακον* (a poet. word denoting loud or confused utterance), shriek (l. 346); cf. *Electr.* 1212.

λέγω, λέξω, &c. (but *ἐρῶ*, *εἶπον*, are usual), say; reckon; bid (= *κελεύω*) in l. 426; cf. *Electr.* 66. *λέξομαι*, pass. sense, l. 322 note.

λείβω (in pres. and imperf.), pour libations (l. 1015).

λείπω, leave; pass. (with gen., l. 406), be deprived of.

λέκτρον, τό, bed.

λευκός, -ή, -όν, white.

λεύσσω, see. [A poet. word, only found in pres. and imperf., except in late writers.]

λέχος, -ους, τό, bed; bride.

λήθομαι, old form *λανθάνεμαι*, forget.

λήμα, -ατος, τό, spirit.

ληστής, -οῦ, ὁ, brigand *Χκλάψ*, footpad, pilferer (l. 766).

λίαν, adv., too much.

Λίβυς, -ῖος, Libyan.

λίμνη, ἡ, lake.

λίπαρός, -ά, -όν, bright, shining; see l. 452, note.

λίσσομαι, pray, beseech.

λογίζομαι, reckon, count.

λόγος, ὁ, word: in l. 38 = argument. *λόγῳ*, in word *ἔργῳ*, in deed; see s. v. *ἔργον*.

λοιπός, -ή, -όν, remaining; τὸ λοιπόν, adverbial = Lat. *quod superest*, henceforth.

λοισθίος = *λοισθος*, adj., last.

λούω, wash (l. 160) (of the body; *νίπτω*, of the hands; *πλύνω*, of clothes).

λοχαῖος, -α, -ον, adj., cf. note on l. 846.

λόχος, ὁ, ambush.

λύγξ, *λυγκός*, ὁ, lynx.

Λυδός, Lydian.

λυπῶ (-έω), pain, vex; mid., sorrow, be sorry.

λύπη, ἡ, sorrow; *λυπρός*, -ά, -όν, grievous, distressing.

λύρα, ἡ, lyre (l. 345).

λύσις, -εως, ἡ, release.

λυτήριος (adj. of 2 and 3 terms.), delivering; used like a subst. in l. 224, *λυτ. γενοῦ* = become a deliverer (= deliver).

λύω (lit., loose), relinquish (l. 177); put an end to¹; in l. 628 = *λισιτελεῖν*; see note.

μαῖα, mother (term of affectionate familiarity, used by *Eumelus* to his nurse, l. 393).

μάκαρ, -ῆρος, fem. *μάκαιρα*, blest.

μακρός, -ά, -όν, adj., long; *μακρῶ*, far (with superl., l. 151).

μάλα, adv., very; comp., *μᾶλλον*, more; superl., *μάλιστα*, most, chiefly, extremely, in the highest degree.

μαλάσσω, soothe.

μανθάνω, fut. *μαθήσομαι*, 2 aor. *ἔμαθον*, perf. *μεμάθηκα*, learn, understand.

μαραίνω, fut. *ᾠνῶ*, 1 aor. *ἐμάρανα*, pine away.

μάρπτω, clutch.

μαστός, -οῦ, breast.

μάτην, adv., idly, in vain.

μάχη, ἡ, fight.

¹ Cf. in this sense *Iph. Aut.* 1268.

μέγα, *as adv.*, ll. 742, 899 (*in both which places μέγα qualifies a superl. adj., Epic use*).

μεθ-αρμόζω, alter, re-model ; *mid.* = change one's ways of life ; *perf. pass. in mid. sense*, l. 1157.

μεθ-ίημι, *fut.* -ήσω, 1 *aor.* -ήκα, *perf.* -εῖκα, *in trans. tenses*, loose ; *in intrans. tenses*, let go.

μεθ-ίστημι, *in act.*, remove, change ; *intrans. and mid.*, depart from (*with gen.*), l. 21.

μεθ-ορμίζω, unmoor (l. 798).

μέθυ, -ῖος, τό, wine ; *Lat.* *mērum*.

μείων, -ον, *adj.*, less ; *compar. of μικρός*.

μέλαθρον, τό, hall ; *plur.*, palace.

μελάμπепπλος, -ον, *adj.*, black-stoled.

μελαγχαίτης, -ες, dark-tressed.

μέλει, *impers. with dat.*, it concerns ; οὐ μέλει μοι, I care not, 'tis no affair of mine.

μέλλω, *fut.* μελλήσω, delay ; be about (*to do*), be on the point (*of doing*) ; *full. by pres. or fut. infin.*, *cf.* ll. 26, 513.

μέλος, -ους, τό, song, strain ; *cf.*, *in English*, melody.

μέλπω, sing of.

μέμφομαι, *fut.* μέμφομαι, blame ; **μέμψις**, ἡ, blame.

μέν, contrasts a clause with one that follows, the second being usually introduced by **δέ** : it has, therefore, an antithetic force, e. g. ὁ μὲν . . . ὁ δέ, the one . . . the other ; ἔνθα μὲν . . . ἔνθα δέ, here . . .

there ; ἅμα μὲν . . . ἅμα δέ, partly . . . partly (*often best left untranslated by any separate English word*).

μέντοι, however, at any rate.

μένω, *fut.* μενῶ, 1 *aor.* ἐμείνα, *perf.* μεμένηκα, stay, remain.

μέρος, -ους, τό, portion, lot.

μίσσαυλος, *lit.*, inside the αὐλή or hall ; *but cf.* l. 549 note.

μετά, (1) *with gen.* = with ; (2) *acc.* = after, to fetch (ll. 46, 483) ; *in composition it implies change*.

μετα-κύμιος, -ον, *adj.* = ἐν κύμασιν, amid waves (l. 91).

μετα-πίπτω, change (*intrans.*, l. 912).

μετάρσιος (= μετέωρος), *adj. of 2 and 3 terms.*, uplifted (l. 962).

μετ-έχω, *with gen.*, share.

μέτριος, *adj. of 2 and 3 terms.*, moderate, possessing μέτρον (τό), measure, proportion.

μή, lest, not. N. B. οὐ *negat.*, μή *vetat* ; **μηδέ**, not even, nor.

μηλοθύτης, *gen.*, -ου, ὁ, *adj.*, sacrificial ; *see* l. 121.

μηλονόμῃς (*Doric for -ης*), -ου, ὁ, herdsman (l. 572).

μήν, μηνός, ὁ (*cf.* *Lat.* *MEN-sis*), month.

μήν, *adv.*, in truth ; *in* ll. 1018, 1108 = μέντοι.

μητρυιά, -ās, stepmother ; *in* l. 757 *we have* μήτηρ ; *see note*.

μηχανή, ἡ, device ; *with gen.* *in* l. 221.

μiasma, -ατος, τό, pollution.

μιμνήσκω, *fut.* μνήσω, remind ; 1 *aor.* ἐμνησα, mention (l. 878) ; *in mid. and pass.*

= (1) *memini*, (2) *memorare*.
Note that *perf. pass. μέμνημαι*
is used as *pres.* = I remember.

μνηστεύω, court, woo.

μογῶ (-έω), toil.

Μοῖρα. One of the Fates;
there were three—Clotho,
Lachesis, Atropos; *μοῖρα*,
lot, doom (like *μόρος*).

μολεῖν, 2 *aor. inf.* from *βλώσσω*.

Μολοσσοί. A tribe in Epīrus.

μολπή, ἡ, music.

μομφή, blame; in *plur.*,
grounds of complaint
(l. 1009).

μονάμπυξ, -ῖκος, ὁ, ἡ, with
one frontlet; see note and
illustration to l. 428.

μονόπαις, -παιδος, ὁ, ἡ (*pass.*
sense in l. 906), an only
child.

μόνος, -η, -ον, *adj.*, alone;
μόνον, as *adv.*, only.

μονόστολος, -ον, *lit.*, without
convoy of ships = journey-
ing alone (l. 406).

μονῶ (-όω), in *act.*, make soli-
tary; in *pass.*, be bereft, in
ll. 226 (*μοναθεῖς*) and 380
(*μονούμενος*).

μόρος (see *μοῖρα*) = allotted
portion (l. 32).

μόρσιμος, destined (*Lat.*
fatalis); τὸ μ., fate, destiny
(l. 940).

μορφή, ἡ, form.

μοῦσα, -ης, ἡ, in l. 962 = *μου-
σική*, literature.

μουσοπόλος, *adj.* for *subs.*,
minstrel (*lit.* one busied
about song, *μοῦσα* + *πολεῖν*
= *versari*¹).

μόχθος, ὁ, trouble.

μῦθος, ὁ, story; our 'myth.'

μυκτήρ, -ῆρος, ὁ, nose; *plur.*,
nostrils.

μυρίος, countless; as a *def.*
numeral in *plur.*, *μύριοι* =
10,000.

μυρσίνη, ἡ, myrtle.

μῶν = *num* (ll. 484, 1091).

μωρία, ἡ, folly; *μῶρος*, -ά, -όν,
adj. = foolish (l. 552).

ναί, see l. 1119 note.

ναίω, with *accus.* of the place,
dwell in.

νάπη, ἡ, wooded glen. [Once
in *Soph.*, not in *Aesch.*]

ναυκληρία, ἡ, voyage (l. 112),
also ship; connected with
κλήρος, lot.

νεανίας, ὁ, young man; also
as *adj.*, youthful; and so
rash, boastful (l. 679²).

νεβρός, -οῦ, ὁ, fawn.

νεκρός, ὁ, corpse.

νεκροπομπός, -όν, conducting
the dead (*over the Styx*).

νέκυσ, -εος, ὁ, corpse; in *plur.*
οἱ ν. = the dead.

¹ Of *μουσοπόλος* = 'poet,' a good example may be seen in *Sappho* xvii οὐ γὰρ θέμις ἐν μοισσοπόλῳ [*genitive*] οἰκία θρήνον ἔμμεναι = 'Tis not right that there should be lamentation in the house of a poet.

² For *νεανίας* as *adj.* cf. *Ellis* on *Catull.* lxxviii. 46; he quotes *Aesch. frag.* 323 γέρον γράμμα. *Theocr.* vii. 17 γέρων πέπλος, *Soph.* *O. C.* 1258 γέρων πίνος. *Catullus* has l. c. *carta anus*, and lxxvii. 10 *fama anus*. *Martial* uses *senex* in similar fashion.

νέμω, reckon, count.

νεόλαιος, -ᾱ, -ον, youthful (l. 103).

νεύμαι (νέομαι), *inf. νείσθαι, dep., with pres. in fut. sense, come* (l. 737). [Epic word; only occurs three times in tragedy.]

νέος, -ᾱ, -ον, young, new.

νεοσσός, ὁ, nestling (*used frequently by Eurip. of young children*).

νέρθε(ν), *adv. = ἔνερθε, from below; prep. with gen., below.*

νέρτερος, -α, -ον (= ἐνέρτερος), lower, belonging to the lower world (ll. 47, 1073); οἱ ν. = *inferi*, the nether gods.

νεύω, bow the head (*in assent*) = ordain, decree, sanction (l. 978).

νεφέλη, ἡ, cloud.

νικῶ (-άω), -ῖσσω, conquer.

νικητήριον, τό, prize of victory.

νιν, *acc., him, her, them (may be of any gender, sing. or plur., but never used reflexively)*.

νομίζω, consider (l. 528), think; *impers. pass., it is usual* (l. 609). In l. 111 *perf. ind. pass. νενόμισται*.

νόμος, ὁ, law, custom; but νομός = pasture. Note accent.

νοσῶ (-έω), be ill, suffer.

νόσος, ἡ, illness, suffering, disease. [Note its use = bane in *e. g. Electr.* 375.]

νοστώ (-έω), return; *from which comes νόστιμος, -ον, adj., returning.*

νοσφίζω, *f. νοσφιῶ* (ἰόσφ, apart), rob.

νοτερός, -ᾱ, -όν, moist (l. 598).
νυμφεύω, wed; *the rarer trans. sense, give in marriage, in* l. 317.

νυμφίδιος, -α, -ον, nuptial, bridal.

νυμφίος, ὁ, bridegroom (= *A. S. bryd + guma, the bride-man*).

νῦν, now, as it is (l. 130);
νυν, then, therefore.

νύξ, νυκτός, ἡ, night.

ξεῖνος, *Ionic form of ξένος, ὁ, friend; stranger.*

ξένιος, -α, -ον (*Attic also -ος, -ον*), belonging to a guest; hence ξένια, *sc. δῶρα*, hospitality.

ξενίζω, entertain.

ξενο-δοκῶ (-έω), offer hospitality, receive guests.

ξενῶ (-όω), entertain.

ξενών, -ῶνος, ὁ, guest-room (ll. 543, 547). [For *ἀνώγειον*, given in grammars, Rutherford says there is no authority.]

ξεστός, -ῆ, -όν, polished (*in* l. 836 *of marble, as often*).

ξίφος, -ους, τό, sword (*see note on* l. 76).

ξύλλογος, ὁ, assembly.

ξύν-ειμι (*sum*), live with.

ξυν-αλγῶ (-έω), sympathize with.

ξυν-ἄορος, -ον (*Doric for -ήορος*), properly an *adj.* = united; so wife.

ξυν-έστιος, -ον, sharing one's hearth (έστία), so = guest.

ξυνεστώς, *sync. form of συνεστηκός, from συν-ίστημι: τὸ ξυνεστός in* l. 797 = *σύστα-*

σις¹, sullenness, sternness, anxiety : *animi contractio* in Cicero.

ξυν-οικῶ (-έω), live with.

ξυρήκης, -ες (*connected with ξυρόν*, razor), shorn (l. 427).

ὅδε, ἦδε, τόδε, *demons. pron.*, this. In Attic dialogue ὅδε (or ὅδ' ἀνὴρ), this man here, *emphatic for ἐγώ*.

ὁδός, -οῦ, ἡ, way, journey.

ὁδύνη, ἡ, pain, grief (Lat. *dolor*).

ὅθεν, whence ; = *unde* in Latin.

ὀθνεῖος, *adj. of 2 and 3 terms.*, stranger (*in blood*) (ll. 532, 646).

ἔθουνεκα (= ἔτου + ἐνεκα), (1) because, (2) that (l. 796).

Ὅθρυς, -νος, Mount Othrys, in Thessaly.

οἷ, whither (Lat. *quo*).

οἴγνυμι, *f. εἴξω*, 1 aor. ὤξα (*part. οἴξας* l. 547), open.

οἶδα (*perf. with pres. sense*), defect., *f. εἴσομαι*, past ἤδη, ἤδησθα, ἤδει, ἤσμεν, ἤστε, ἤσαν, know ; with *part.*, know that ; in l. 145 = realize ; in l. 780 we have Ionic form οἶδας = οἶσθα.

οἰκετεύω, dwell in (in l. 437), formed from οἰκέτης, -ου, servant, member of a household (other than the master).

οἶκος, -ου, ὁ, house.

οἰκτεῖρω, *f. οἰκτερῶ*, pity ; show pity (*without οὐ. expr. in l. 251*).

οἰκτρός, -ά, -όν, piteous, lamentable.

οἶμαι (= οἴομαι), methinks ; Lat. *epinor* ; cf. l. 353, 781, 794.

οἶμοι, alas !

οἶμος, -ου, ἡ, road (l. 835).

οἶνος, -ου, ὁ, wine.

οἶσμαι, *imperf. αἰόμην*, fut. οἰήσομαι, 1 aor. ᾤσθην, I think, ween, believe, *opp. to knowing* ; always of the fut.

οἶος, εἶα, οἶον, *rel. pron.*, (1) Lat. *qualis*, l. 549 (*where* = ὅτι τοῖος) ; (2) in exclam., what a . . . ! (l. 1088) ; (3) εἰς τε = able ; neut. οἶόν τε (ἔστι) = it is possible.

οἰστέος, -α, -ον, *verb. adj. of φέρω*, to be borne.

οἶχμαι, fut. οἰχήσομαι, be gone.

ἔκνω (-έω), hesitate, shrink ; *prop. denotes* 'shrinking fear.'

ὀλβίζω, fut. ὀλβιῶ, deem happy ; cf. μακαρίζω, εὐδαιμονίζω.

ὀλλῖμι (*in prose always comp. with ἀπό, viz. ἀπόλλῖμι*), *imperf. ὥλλυν*, fut. ὀλῶ, 1 aor. ὤλεσα, destroy, lose ; in 2 *perf. ὤλωλα* and *mid.* = perish, be undone.

ὁμῆλιξ, -ῖκος, ὁ and ἡ, one of the same age ; comrade.

ἕμπος, ὁ, hostage.

ὁμίλία, ἡ, company.

ὁμμα, -ῖτος, τό, eye. Note *idiom. use in l. 1133*.

ἰμοίως, *adv.*, equally.

ἰμοῦ, *adv.*, together.

¹ I note a remarkable example in Thuc. vii. 71. § 1 ξύστασις τῆς γνῶμης = mental strain.

ὅμως, *adv.*, nevertheless ; *cf.*
l. 218.

ὀνειδίζω, *fut.* ὀνειδιῶ, reproach ;
(τὸ) ὀνειδος, reproach.

ὄνειρος, ὄ, ὄνειρον, τό, *plur.*
ὄνειρατα, dream.

ὄνησις, -εως, ἡ, profit, delight.

ὀνήνημι, *fut.* ὀνήσω, *pres. inf.*
ὀνῖναι, *act.*, benefit, help ;
delight (*Lat.* *iuro*) ; *mid.*
with gen., enjoy (*i.e.* have
enjoyment of) ; *cf.* my note on
l. 335.

ὄνομα, -ῖτος, τό, name.

ὀπαῖδός (*Doric* for ὀπηδός), ὁ,
attendant (ll. 136, 612).

ὀπλίζω, *fut.* ὀπλιῶ, furnish
with arms. arm.

ὅποι, *rel. adv. of place*, whither ;
Lat. *quo*.

ὅπουπερ, wherever (l. 1092).

ὀργαίνω, *fut.* -ᾶνω, be angry.

ὀργή, ἡ, anger ; *plur.* in l. 771
= fits of anger.

ὄρειος, *adj. of 2 and 3 terms.*,
of, or belonging to, the
hills (l. 446).

ὀρθός, -ή, -όν, straight ; *metaph.*
right, true ; *adv.* -ῶς,
rightly, truly.

ὀρθῶ (-όω), make ὀρθός, *viz.*
lift up.

ὀρμῶ (-άω), *act.*, make to start,
move ; *mid. and pass.*, start,
move. *N.B.* The English
start, move, are ambiguous,
being used both *trans.* and
intrans.

ὄρος, -ους, τό, mountain.

ὄρος, -ον, ὁ, boundary, land-
mark (l. 592).

ὀρφανεύω, make orphan (l.
397) ; guard an orphan
(ll. 165, 297, 535) ; ὀρφα-
νεύεσθαι = be an orphan.

ὀρφανίζω, *orbium reddere*.

ὀρφανός, -όν, *adj.*, desolato,
orphaned.

Ὀρφεύς, -έως, Orpheus ; *adj.*,
Ὀρφεϊος, of Orpheus.

ὅς, ἡ, ὅ, who, which ; *Lat.*
qui, quae, quod ; ὅς ἄν, who-
ever.

ὅστις, -α, -ον, sanctioned by
natural or divine law ἢ
δίκαιος, established by hu-
man law ; so righteous,
holy. *Cf.* l. 10.

ὅσος, -η, -ον, how great (*plur.*
how great, how many) ; as
great as, *plur.* as many as.

ὅσσε, τῶ, *neut. dual*, eyes ;
gen. and dat. take *plur. form*,
ὅσσων, ὅσσοις (ὅσσοισι).

ὅστις, ἥτις, ὅ τι, *gen., m. and*
n., οὗτινος (or ὅτου), *f.* ἥστι-
νος, *indef. rel.*, whoever,
whatever. ἀνθ' ὅτου in
l. 247 = 'why,' *Lat.* *propter*
quam causam.

ὅταν, *with subj.*, whenever,
Lat. *quandocunque*.

ὅτι, *conj.*, because, that.

ὀτρύνω, urge.

οὐδας, τό, floor (*used in tragedy*
in nom. and accus. sing. only).

οὐ, not, no ; οὐ, *adv.*, where ;
οὐδέ, nor, not even ; οὐδέν
(*neut. accus. of οὐδείς*) used
as *adv.* = in no wise.

οὐκ-έτι, *adv.*, no longer.

οὐκ-οὖν, (1) in questions, = not
... then? (2) οὐκοῦν, ac-
cordingly, then : *Lat.* *ergo*.
[But see Rutherford, *First*
Greek Syntax, p. 158, note 2 ;
and Kennedy's ed. of *Soph.*
O. T. Exc. xiv. p. 272.]

οὖν, therefore, according ;
radical meaning is 'really.'

οὐνεκα, *prep with gen.*, because of; *conj.*, that, because.

οὐποτε, *nunquam*; οὐπω, *non-dum*.

οὐράνιος, -ον, *adj.*, in heaven, heavenly; high in air (l. 230).

οὐ-τις, nobody.

οὗτος, αὕτη, τοῦτο, this, he; in l. 773 = fellow! (*used as voc.*); οὕτως, *adv.*, thus, so; in l. 680 = ὥσπερ ἔχεις.

ὀφείλω, ὀφειλήσω, owe; 2 *aor.* ὤφελον, I ought (*of what one has not done*).

ὀφθαλμό-τεγκτος, -ον, *adj.*, bedewing the eyes.

ὀφλισκάνω, *fut.* ὀφλήσω, 2 *aor.* ὠφλον, incur (*the charge of*), *with accus.* of the charge.

ὀφρύς, -ύος, ἡ, *accus.* ὀφρύν, *acc. plur.* ὀφρῦς, eyebrow.

ὄχημα, τό, chariot (l. 67).

ὄψις, -εως, ἡ, sight; in l. 861 a *plur.* ὄψεις is found; rare.

Παϊάν, Healer Apollo (ll. 92, 220); in l. 424 = a solemn chaunt, or song of praise, sung to the gods.

παῖς, παιδός, son.

πάλαι, long ago, Lat. *iamdudum*; *with imperf.* (l. 421).

παλαιός, -ά, -όν, old, ancient.

πάλη, ἡ, wrestling, struggle; Lat. *lucta*.

πάλιν, again; Lat. *rursus*.

πάν-δημος, -ον, *adj.*, public (l. 1026).

πάν-νύχος, -ον, *adj.* (= παν-νύχιος), lasting all night.

πανοῦργος, -ον, *adj.*, knavish.

παντοῖος, -α, -ον, manifold, of every kind.

πάντως, *adv.*, anyhow (l. 650).

πᾶνυστάτον, *adv.*, for the last time.

πᾶπαί, *interj.*, ah! alas!

παρά, *prep.* (1) *with gen.*, from; (2) *with dat.*, with, in the house of (ll. 7, 542); (3) *with accus.*, to, at the time of (*as in l. 926*). 'In composition there is in the παρα- the notion of bringing in something foreign to the occasion': England, ad *Iph. Aul.* 981.

πάρα = πάριστι, it is possible.

παρα-δίδωμι, deliver over, up.

παρ-αινῶ (-έω), advise.

παρα-λύω, release; rescue (l. 117); sever (l. 932).

παρά-τονος, -ον, *adj.* (-τείνω), stretched out beside = listless.

παρ-αυτίκα, immediately.

παρ-εδρεύω, sit enthroned beside (l. 746).

πάρ-εμι (*sum*), be present; πάρεστι, *impers.*, it is possible (*e.g. in l. 356*).

παρ-έρχομαι, pass beyond.

παρθένιος, -ον, *adj.*, of a maiden, maiden.

παρ-ίημι, relax (*as in l. 204 where it is pass.*); permit (*with dat.*, *as in l. 634*); neglect; let slip; in l. 940 παρεῖς τὸ μέροςμον = having given Destiny the slip.

παρ-ίστημι, *in trans. tenses*, make stand beside, or bring over to one's side; *in intrans. tenses*, to stand beside, so help, defend (ll. 211, 1011). In l. 211 παρεστάναι is for -εστηκέναι, and in

1. **ΙΟΙΙ** *παρεστώς* is for -*εστηκώς* (syncopated perf. part.).
πάραιθε(ν), *prep. with gen., and adv., before.*
παρ-οὔνω, *fut. -ῶ, provoke.*
πάρος, *adv. and prep., before.*
παρ-ουσία, *ή, presence; abstract for concrete* (l. 209, 606, 630).
πᾶς, *πᾶσα, πᾶν*, all, every; *διὰ παντός*, always. In l. 274 it has a different sense; see note.
πάσχω, *fut. πείσομαι, 2 aor. ἔπαθον, perf. πέπονθα*, suffer, experience; *κακῶς* (*καλῶς*) *πάσχειν* = to be in good (evil) plight¹.
πατήρ, *ὁ, gen. πατρός*, father; *πατέρες* often = parents.
πατρῶος, -*ᾶ, -ον*, inherited from the father.
παύω, make to cease, stop; *mid., cease; with gen., cease from; with part.* (l. 707).
πεδίον, *τό*, plain.
πεζεύω, travel on foot; *with accus. of limitation* (l. 869). [Cf. Jebb on Soph. *Ajax* 40 (ed. minor) and Keene on Eur. *Electr.* 94.]
πείθω, *fut. πείσω*, persuade; *perf. πέποιθα*, am confident; trust (*with dat.*); *mid., obey (with dat.)*.
πελάζω, *fut. πελῶ*, cause to approach, bring near; *πελάσσαι* is Epic 1 aor. *infin.*

πέλᾱνος, *ὁ*, mess or mixture (of blood, l. 851).
πέλας, *adv., near.* ['Adverbs denoting *near* (*ἐγγύς*, *πέλας*, *πλησίον*), and the adj. *πλησίος*, take gen. (occasionally the dat.) *ἐγγύς τῆς πόλεως*: cf. *prope ab urbe*—Sonnen-schein, *G. Gr.* § 425.]
πέλτη, *ή*, shield (l. 498, *where* see note).
πέμπω, send, bring; escort (l. 456).
πένθιμος, -*ον*, mourning, mournful; (*τὸ πένθος*, grief, e. g. in l. 336).
πενθῶ (-*έω*), mourn; *with accus., mourn for.*
πέπλος, *ὁ*, robe (nearly always a woman's robe, fastened with a brooch, or clasp, over the shoulder. [Consult Rich, *Dict. Antiq.*, s. v. 'peplus']).
πεπρωμένος, *fated, perf. part. pass.; πέπρωται*, it is fated, 3rd sing. *perf. indic. pass. (used impers.) from obsol. verb πόρω.* Cf. *ή πεπρωμένη* = Fate.
περ, *enclitic part., emphasizing word to which it is joined.*
πέρᾱν, *prep., beyond* (l. 585). Note that *πέρᾱ* is used with verbs of motion, *πέρᾱν* with verbs of rest.
πέρᾱς, -*ἄτος*, *τό*, limit.
περί, *prep. (1) with gen., about, concerning* (l. 178); (2)

¹ The radical meaning of *πάσχειν* is 'to be acted upon'; cf. for example, Soph. *O. C.* 267. Remember that *πάσχειν* is a *vox media*; it is the Lucretian *fungi* as opposed to *fuere* (*ποιεῖν*). Cf. Lucr. v. 358 *neque ab ictu fungitur hilum*, i. e. 'is not acted upon one whit, in consequence of a blow.'

with *dat.*, round about ; (3)
with *accus.*, about, with
regard to.

περι-βάλλω, fling around.

περι-νίσσομαι, recur (*of time*)
(l. 449).

περι-πτύσσω, fold round.

περι-στέλλω, *fut.* -στελῶ, 1 *aor.*
-έστειλα, wrap, drape (*of*
cere-cloths) (l. 664).

πεύκη, ἡ, pine, pine-torch
(*Lat. picea*).

πεφροντικός, *neut. sing. perf.*
part. act. of φροντίζω.

πηγαῖος, -ον, *adj.*, from a well
or spring. [*Cf. Electr. 106*
πηγαῖον ἄχθος, 'a load from
thespring' = a full pitcher.]

πηγή, ἡ, fountain, well.

πηδάλιον, τό, rudder; steering
paddle. *See note on 440.*

Πηλιάς, -ᾶδος, of Pelion (τὸ
Πήλιον). A mountain in
Thessaly; see l. 915.

πῆμα, -αρος, τό, woe, trouble,
suffering, bane.

πιμονή, ἡ, *poët. for πῆμα.*

πιέζω, *ful. πιέσω*, crush.

πικρός, -ά, -όν, bitter, cruel.

πίνω, *fut. πίομαι*, 2 *aor. έιζόν*,
perf. πέπωκα, drink.

πίπτω, *fut. πεσοῦμαι*, 2 *aor.*
έπεσον, *perf. πέπτωκα*, fall;
in l. 1101 *metaph. from dice*;
cf. εὔ or καλῶς πίπτειν = to
be lucky.

πιστός, -ή, -έν, trusty, faithful.

πίτνω = πίπτω, *q. v.*

πῆτλος, ὁ, plash (l. 798).

πλάθω, *poët. for πελάζω*, always
intrans., approach (l. 119).

πλάνος, ὁ (= πλάνη), roaming.
πλείω, *contr. from πλείονα*
(πολύς).

πλείων, πλέον, *comp. of πολύς.*

Note πλέον ἤ + infin. in l. 229.

πλευρόν, τό, side.

πλέως, -ᾶ, -ων, *plur. πλέα*,
πλέα¹, πλέᾶ (*though nom.*
plur. is often the same for
masc. and fem.), *adj.*, full.

πλήθος, τό, abundance.

πληκτρον, τό, *lit.*, anything to
strike with; hence used (1)
of a paddle, (2) quill (to
strike the lyre with), (3)
punting pole, (4) weapon,
l. 129; used there of the
thunderbolt.

πλημμυρίς, -ίδος, ἡ, flood.

πλίν, *as prep. with gen.*, except
(l. 17); *as adv.*, except
that.

πλήρης, -ες, *gen. πλήροις*, full,
abundant (l. 134).

πλησίον, *adv.*, near; *prep.*
with gen. (l. 845), near,
close to. *πλησίον is also*
found with dat. Cf. in Lat.
'prope ad' and 'prope ab.'

πλήσσω, strike.

πλουσίως, richly.

Πλούτων, -ωνος. Pluto, god
of the lower world.

πνέω, *fut. πνεύσομαι and πνευ-*
σοῦμαι, breathe.

πέθεν; whence? (ll. 95, 781)
(*colloquial use*).

πόθος, ὁ, yearning, affection.

πεῖ; whither?

ποικιλό-θριξ, -τρῆχος, dappled.

ποιμνίτης, *adj.*, π. ὑμεναίους in

¹ Cf. Elmsl. on Eur. *Med.* 259, note; 'a masculino πλέω derivatur
femininum πλέα.' Jebb, however, writes πλέαι in Soph.
Elect. 1405.

l. 577 = pastoral marriage-songs.

ποῖος, -α, -ον, *interr. adj.*, = *qualis*?

πολέμιος, -ᾱ, -ον, *hostile*; as *subs.*, οἱ π. = *hostes*.

πολῶ (-έω), *range, lurk*; *Lat. versari*; also *frequentare*. Cf. l. 29.

πολιός, -ά, -όν, *adj.*, *grey*.

πολυ-ήχητος, -ον, *adj.*, *noisy*.

πολύ-ξεινος, -ον, *adj.*, *hospitable*.

πολύ-μηλος, -ον, *adj.*, *with many sheep* (l. 588).

πολύ-πλεθρος, -ον, *adj.*, *many-aced*. The πλέθρον *was* (roughly) 100 feet.

πολύ-πονός, -ον, *adj.*, *toiling*.

πολύς, πολλή, πολύ, *adj.*, *much, many*; πολύ, as *adv.*, *far* (*Lat. multo*); πολλά, as *adv.*, often (ll. 187, 445); *compar. πλείων* (πλέων), *πλέον*, *superl. πλείστος*. For πλέον = *advantage* cf. ll. 72, 490, 745; and for πλείστων + *superl.* l. 790.

πόνος, ὁ, *labour, task*.

πόντιος, -ον, *adj.*, *of-the-sea* (l. 595).

πρεύω, (1) *act.*, *carry, convey, across*; (2) *mid.*, *start* (*on a journey*); *traverse, pass* (*with double accus.*, l. 443).

πορθμεύς, -έως, ὁ, *ferryman*; of *Charon*, l. 253.

πορίζω, *fut. πορίω*, 1 *aor. ἐπόρισα*, *provide*.

πρός, ὁ, *means*; *with gen.*, *remedy against or means of averting* (l. 213).

προσϋνω, *fut. -ῖνῶ*, *proffer*

(l. 1074); *carry out* (l. 1150).

πρόσω, πρόσω, *adv.*, *onward*; *advanced* (*in years*), as in l. 910, *where see note*.

πόσις, -ις, ὁ, *husband*. [*Do not confuse with ἡ πόσις, -εως, 'drink' or 'drinking bout.'*]

ποτάμιος, *adj.*, *of a river*.

ποτε, *ever*. In l. 1120 = *some day*. Often *with negat.*, e. g. l. 317.

πότερον or πότερα, *whether* (*Lat. utrum*).

ποτήρ, -ῆρος, ὁ, *cup*.

ποιτί, *Doric for πρόσ*.

πότμος, ὁ, *fate*.

πότνία, ἡ, *lady, queen* (*usual term of address to a goddess*; cf. ll. 976 and 1004).

ποῦ; *where?* (*but που, somewhere*); *indignant* (l. 1075).

πούς, ποδός, ὁ, *foot*. [*With* l. 739 cf. *Soph. Ant.* 1327; *Pind. Pyth.* viii. 32 (= 45).]

πραῖγμα, -ᾱτος, τό, *gen. like Lat. 'res,' and to be regarded as a sort of blank cheque, with its meaning to be filled in from the context*.

πράσσω, *do, perform, make*; *special use* = *fare*, in ll. 227, 246, 803.

πρέπω, (1) *personal* = *be noticeable* (ll. 512, 1050); (2) *with dat.*, *resemble* (l. 1121); (3) *impers.*, πρέπει = *it is fitting*.

πρεσβεύω, *honour* (l. 282).

πρέσβυς, -έως, *old man* (*only in nom., voc., and accus., in this sense*). [*Prose form is πρεσβύτης.*]

πρίν, *conj.*, *before that, until*; τὸ πρίν, *adv.* = *formerly*.

πρό, *prep. with gen.*, on behalf of.

προ-άστιον, τό, suburb.

προ-βαίνω, set forth (*on a journey*). Note **πρόβα** = **πρό-βᾶθι** = **πρόβηθι**, 2 aor. imperat. (l. 872).

προ-δίδωμι, give up, forsake.

προ-θνήσκω, die on behalf of.

πρό-κειμαι, lie exposed, lie dead; see on l. 1012.

προ-κλαίω, weep beforehand.

προ-κόπτω, imperf. **προύκοπτον**, clear a way (*in front of one*). (*like pioneers clearing a road through a pathless wood*); so advance; in l. 1079 = gain.

προ-λείπω, forsake (l. 391).

προ-μηθία, ἡ (= **προμήθεια**), forethought; consideration (*with gen.*, l. 1054).

πρό-νοια, ἡ, forethought.

προ-νωπής, -ές [**πρό** + ὤψ, the -v- occurring in **πρηνής** (to which **προνωπής** is equivalent), and in Lat. 'pronus'], adj., with head falling forward, swooning, in l. 143; reeling, in l. 186.

προ-πετής, -ές, adj. (*lit.*, falling forward), verging towards (l. 509) (Lat. *proclivis*).

πρός, *prep.*, (1) *with gen.*, from the side of; in favour of (l. 57); at the hands of; in oaths, by (**πρός θεῶν**); (2) *dat.*, at, near (l. 29); in addition to; (3) *with accus.*, to, towards. Note phrases: **πρός βίαν** = forcibly (l. 44), and **πρός αἶπος** = uphill (l. 500). *Adr. use* in l. 1063 = besides.

προσ-βαίνω, approach (l. 480).

προσ-βάλλω, cast at or upon (l. 315).

προσ-δέχομαι, look for, expect.

προσ-δοκῶ (-άω), expect; in l. 1091 *with pres. infin.*

προσ-εἶπον (2 aor. of -λέγω), bid farewell (ll. 195, 610).

προσερρήθην, 1 aor. indic. pass., **προσρηθείς**, 1 aor. part. pass., accosted.

προσ-έρχομαι, fut. -ελεύσομαι, 2 aor. -ἦλθον, perf. -ελήλθα, approach.

προσ-εύχομαι, absol., pray (as in Soph. Antig. 1337); also *with accus. or dat.*, worship, pray to.

πρόσθε(ν), (1) *adv.*, formerly; (2) *prep. with gen.*, before.

πρόσ-κειμαι, be added to. *κεῖμαι* is regularly used as the pass. of τίθημι.

πρόσ-οδος, -ον, ἡ, approach.

προσ-ορῶ (-άω), look upon.

προσ-πέτομαι, 1 aor. -επτόμην, light upon (l. 421); swoop down upon.

προσ-πίπτω and **προσ-πίτνω**, embrace, kneel (*lit.*, fall down) before; *with dat.* (l. 350).

προσ-πολῶ (-έω), be a servant.

πρόσ-πολος, ὁ and ἡ, servant.

προσ-τίθημι, add.

προσ-τροπή, ἡ, prayer, supplication.

προσ-τυγχάνω, (1) *of persons*, fall in with (*with gen.*); (2) *of events*, befall (*a person*). Thus ὁ προστυγχάνων = the first person one meets; τὰ προστυχόντα ξένια in l. 754 = the gifts that fell to his share.

πρό-σφαγμα, -ατος, τό, sacrifice.

προσ-φθέγγομαι, address.

πρόσ-φερος, -ον, adj., suitable; τὰ πρόσφορα in l. 148 = what is right and fitting.

προσ-φώνημα, τό, speech; salutation (in l. 1144).

πρόσω : see under πόρτω.

πρόσ-ωπον, τό, face.

προσ-ωφελῶ (-έω), with dat., help.

προ-τείνω, fut. -τένω, 1 aor. -έτεινα, part. -τέτακτα, stretch forth (l. 1118).

προ-τίθημι, lay out (a corpse).

προ-τίμῳ (-άω), with gen., regard, reck of (l. 762).

πρό-φρων, -οιος, adj., kindly.

πρώτα, as adv., first.

πτερωτός, -όν, adj., winged.

πτόρθος, ό, branch.

πυγμή, ἡ (πύξ, with clenched fist), boxing.

Πύθιος, adj., of, or belonging to, Pythō, the ancient name of the oracle of Apollo at Delphi. Delphi was in Phocis, at the foot of Mount Parnassus.

πυκάζω, cover; 1 aor. part. pass. πυκασθείς (l. 796).

πύλη, ἡ, gate.

πῦρ, τό, fire; gen. πῦρός.

πῦρά, -ās, ἡ, burning-place, an 'altar' near the tomb; πυρά is to be distinguished from τύμβος and τάφος.

πύργος, ό, bulwark, tower.

πῶλος, ό and ἡ, steed.

πῶς; how? but πως=somehow.

ῥέθρον (Ion. and poet. for ῥεῖθρον), τό, stream.

ῥέζω, accomplish, do; fut. ῥέξω in l. 261.

ρίπτω, (1) trans., hurl (l. 680); intrans. (l. 897):

ῥύομαι, fut. ῥύσομαι, rescue (with simple infin., l. 111; with accus. of obj., l. 469).

σᾶνις, -ίδος, ἡ, in sing, board, plank; in plur., writing tablets (l. 967).

σάφῃ, poet. adv. of σαφής, clearly; σάφα εἰπεῖν = to speak truly.

σέβας, τό, object of worship.

σέβω, older form of σέβομαι, worship; mid. in l. 279.

σέθεν, poetic form of σοῦ, gen. of σὺ.

σελήνη, ἡ, moon; in plur. = months (l. 431).

σεμνός, -ή, -όν, solemn X εὐ-προσήγορος in ll. 773-775.

σεύω, with σσ in augm. tenses; in mid. and pass. = start off swiftly, rush; 1 aor. pass. ἐσσύθην.

σημεῖον¹, τό, sign or token.

Σθένης, father of Eurystheus.

σθένω, only used in pres. and imperf., have strength (l. 267).

σιγῶ (-άω), be silent. Remarkable use of perf. pass., in

¹ The use of σημεῖον in N. T. is worth noting here. It is the regular word for the 'miracles' of Christ, as being the 'signs' whereby He might be known as the Messiah; the σημεῖα authenticate His mission.

1. 78 (τί σεσίγηται = τί σιγᾶ);
the pass. generally = to be kept secret.
 σίδηρος, ὁ, iron (l. 981).
 σῖτος, ὁ, food.
 σιωπῶ (-άω), be silent.
 σκληρός, -ά, -όν, *adj.*, hard.
 σκοτεινός, -ή, -όν, *adj.* (in l. 385), and σκότιος (in ll. 125, 689), dark.
 σκυθρ-ωπός, -όν, sullen.
 σκύφος, -ου, ὁ, goblet (l. 798):
rare in tragedy.
 μικρόν, *as adv.*, a little.
 σός, σή, σόν, *possess. adj.*, thy.
 σοφός¹, -ή, -όν, *adj.*, skilful (l. 348); *adv.* σοφῶς, cleverly.
 σοφία, ἡ, wisdom.
 σπάνιος, -α, -ον, *adj.*, scarce, rare.
 σπείρω, σπέρω, sow; *metaph.*, beget; ὁ σπείρας (*cf.* l. 1098) = the father; οἱ σπείραντες = the parents.
 σπέρχω, *trans. in act.*, make to hurry; *intrans. in mid. and pass.*, hurry (l. 256).
 σπλάγχνα, τὰ (*see note on* l. 1009).
 σπονδή, ἡ, libation.
 σπουδή, ἡ, eagerness; zeal or concern for (*with gen.*).
 στατίζω, *poët. for ἵστημι*; *in pass.* στατίζεται = is placed (l. 90).
 στέγη, ἡ, shelter; *cf.* l. 248, house.
 στέγος, -ους, τό = στέγη.
 στείχω, 2 *aor.* ἔστυχον, go.
 στέλλω, *fut.* στελῶ, 1 *aor.*

ἔστειλα, send (l. 114); *in mid.*, summon to oneself, *as in Soph. O. T.* 434.
 στενάζω, *fut.* -ξω, *frequentat.* of στένω, lament.
 στεναγμός, ὁ, groaning.
 στένω, *only in pres. and imperf.*, moan; *trans.*, bemoan.
 στερεῖς, 2 *aor. part. pass. cf.* στερῶ (-έω) = bereaved, deprived (*with gen. of separat.*, ll. 227, 622). *The prose form would be στερηθεῖς.*
 στέρνον, τό, breast.
 στέφανος, ὁ, garland.
 στέφω, *trans.*, crown; *in mid.*, crown oneself.
 στολμός, ὁ, raiment.
 στόμα, -ατος, τό, mouth; *plur.* in l. 403.
 στρωφῶμαι (-άο), *frequentat.* of στρέφω, move about = *Lat. versari.*
 στυγῶ (-έω), hate.
 στυγνός, -ή, -όν, hateful, gloomy; scowling (l. 777) (*Lat. tristis*).
 συγ-γενής, -ές, *adj.*, akin; *cf.* συγγενεῖς = kinsfolk.
 συγ-γνωστός, -ή, -όν, *verb. adj.*, pardonable.
 συγ-κάμνω, *fut.* -καμοῦμαι, 2 *aor.* -έκαμον, sympathize (= συναλγῶ) (l. 614).
 σύγκαισις, -ιος, ἡ, sister; *cf.* Liddell and Scott.
 συγ-κλίνω, *fut.* -κλῖω, lay together, side by side; unite; *in* l. 1090 συγκλιθήσεται *is fut. ind. pass.*

¹ It should be noted that 'wise' will not always render σοφός. The word frequently denotes *skill in the arts*. In Pindar σοφοί = 'poets,' and σοφία = 'poetic art'; sometimes *cf.* σοφοί = 'aristocracy.'

συ-ζεύγνυμι, unite (l. 482);
hence (ή) σύζυγος = wife.

σύζυξ, -ῦγος = σύζυγος.

συμ-βάλλω with ἀγῶνα (or μάχην) = engage in a contest (Lat. *committere proelium*).

σύμ-μετρος, -ον (συν = with + μέτρον = measure), opportune (see note on l. 26).

συμ-ποιμαίνομαι, herd with.
συμ-πότης, -ον, ὁ, boon-companion.

συμ-φέρω, bear with.

συμφορά, ἡ, trouble, mischance (l. 802).

σύν, prep. with dat., with, with help of (l. 979); adv. use (ll. 579, 901).

συν-άπτω, join; συνάπτειν μάχην, with dat. = do battle with.

συν-δύας, -άδος, adj., wedded (l. 473). [Apparently ἀπαξ λεγόμενον.]

συν-ήθης, -ες, adj., customary, usual.

συν-έχω, hold together, contain.

συνίζευξαι, 2 sing. perf. indic. pass. of συζεύγνυμι.

συν-οικῶ (-έω), dwell with.

συν-οφρύομαι (ὀφρύς = eyebrow), frown; perf. part. pass. συνωφρυωμένος (l. 777).

συν-τλῶ (-άω), 2 aor. συνέτλην (Doric -έτλās, l. 411) = endure together with.

συρίζω, play on the pipe (σῦριγξ); see note on l. 346.

σφάγῃ, ἡ, slaughter (l. 228).

[Somewhat vaguely used in poetry. The word signifies not only (1) the infliction of the wound, but (2) the blood spurting from the wound, (3) the slain victim (= σφάγιον), and (4) the throat itself. — Paley on Aesch. *Agam.* 1599 (= 1577).]

σφάγιον, τό, victim (offered in sacrifice).

σφάλλω, fut. σφαλῶ, 1 aor. ἔσφηλα, cause to stumble, deceive (l. 34).

σφς, accus., him, her, them. Enclitic; used both in sing. and plur. in tragedy.

σφῦρόν, τό, ankle, pastern l. 585.

σφῶν, gen. and dat. dual from σύ, thou.

σχέτλιος, -α, -ον, hapless (l. 741); cruel.

σχῆμα, -ᾱτος, τό, form, appearance. Especially note use in l. 911.

σῶζω¹, fut. σώσω, save, keep.

σῶμα, -ᾱτος, τό, (dead) body ἔδμας (living) body; cf. ll. 348, 468, 619, 1133.

σώφρων, -ονος, adj., prudent, modest; σωφρόνας, adv., modestly.

τάλας, τάλαινα, τάλαν: gen. τάλανος, ταλαίνης, τάλανος, miserable.

τάσσω (Attic τάττω), appoint; in l. 49 τετάγμεθα is perf. ind. pass. + cogn. accus.

¹ σῶζω, as attested by the evidence of inscriptions, is the correct spelling and so it should have been printed throughout this book: the spelling of 1 aor. is less certain. But see Blass. *Gram. of N. T. Greek*, p. 7 E. T. . Similarly σιγήσκω and μιμήσκω are the correct forms.

τάφος, ὁ, funeral (ll. 96, 608);
grave.

τάφος, -ον, ἡ, trench.

τάχ' ἄν = ἴσως, perhaps.

ταχύνω, fut. -ύνω, intrans.,
make haste; trans., speed
(a person).

τε, enclitic = Lat. *que*: τε . . .
καί = *et* . . . *et*.

τέγω, bedew.

τέθηκα (perf. of θνήσκω) = I
am dead (l. 666).

τέθριππος, adj., with four
horses (l. 428).

τείρω, only in pres. and imperf.,
wear away (by rubbing), so
= vex. Cf. Hom. ll. xii. 242.

τεκαίρομαι, fut. τεκαῖρόμαι,
1 aor. ἔτεκμηράμην, dep. (act.
is rare), judge, come to a
conclusion (l. 240).

τέκνον, τό, child.

τεκοῦσα, from τίκτω.

τέκτων, -ονος, ὁ, maker (l. 5);
craftsman (l. 348).

τελευτῶ (-άω), fut. -ήσω, bring
to an end (Lat. *perficere*).

τέλος, -ους, τό, full measure
(l. 414); lit., end, accom-
plishment.

τελῶ (-έω), bring to a τέλος,
or completion; fulfil.

τέμνω, fut. τεμῶ, 2 aor. ἔτεμον,
perf. τέτμηκα, cut.

τέραμνα, τά (only used by Eurip.,
and in plur.), halls.

τέρμα, -ατος, τό, goal (Lat.
terminus).

τερπνός, -ή, -όν, pleasant, de-
lightful.

τέρπω, act., delight (some one
else); mid., take delight.

τέρψις, -εως, ἡ, enjoyment,
delight.

τέρωρος = τετράωρος: τερ.

ἄρμα = four-horse chariot
(l. 483).

τέχνη, ἡ, art, craft.

τετάγμεθα, from τάσσω.

τῆδε, dat. fem. of ὅδε, as adv.,
thus; here (= τῇδε τῇ ὁδῷ).

τηλικόσδε, -ήδε, -όνδε, of such
an age.

τί; from τίς;

τίθημι, fut. θήσω, 1 aor. ἔθηκα,
perf. τέθεικα, put, arrange;
(of laws) lay down (l. 57);
= ποιεῖν (l. 621, where see
note), Lat. *reddo*; in mid.,
hand over, deliver (to
another's custody) (l. 1113).

τίκτω, fut. τέξομαι, 2 aor. ἔτε-
κον, perf. τέτοκα, (of the
mother) bear; (of the father)
beget. So ὁ τεκὼν = the
father; ἡ τεκοῦσα = the
mother (l. 167).

τιμή, ἡ, honour; in plur.,
prerogatives (l. 30).

τιμῶ (-άω), fut. -ήσω, honour.

τίμιος, adj. of 2 and 3 term.,
prized, precious; comparat.
(l. 301).

τιμωρῶ (-έω), in mid. with
accus., take vengeance on
(l. 733).

Τιρύνθιος, adj., of Tiryns, in
Argolis. [See the valuable
note in Frazer's *Pausanias*,
vol. iii. pp. 217-230. Re-
mains of an extremely
ancient civilization have
been found at Tiryns;
where ruins, also, of a
royal palace have been
unearthed, in quite recent
times.] It was at Tiryns
that Heracles dwelt for
twelve years in the service
of Eurystheus.

τίς; who? τί, why; *but* τις, τι, any one, anything.

τλήμων, *roc.* τλήμον, *gen.* -ονος, ὁ, ἡ, miserable.

τλητός, -ή, -όν, *verb. adj.* from τλῶ = endurable.

τλῶ¹ (-άω), *form never found in pres., fut.* τλήσομαι, 2 *aor.* ἔτλην (*as if from* τλημί), *imperat.* τλήθι (= bear up! l. 892) (1) endure (*as in* l. 1); (2) have the heart to (l. 275). *Prose form* τολῶ (-άω).

τοι, look you, assuredly (*often used to introduce a trite remark*, l. 197; also in strong entreaty, l. 570).

τοιγάρ, wherefore.

τοῖος = τοιοῦτος (ll. 65, 453, 870, 1005).

τοιόσδε, τοιάδε, τοιόνδε (*like τοῖος, but with stronger demonstrative force, according to Liddell and Scott*) = such as this.

τόκος, ὁ, *lit.*, birth; *plur.* in l. 318, = labour-pains.

τολμῶ (-άω), *like* τλῶ *in sense.* [*Cf.* Monk ad *Alc.* 285.]

τομαῖος, -α, -ον, also -ος, -ον, cut, severed (l. 102).

τοξήρης, -ες, armed with a bow.

τόξον, τό, bow; *plur.*, bow and arrows.

τόπος, ὁ, place.

τοσόσδε, -ήδε, -όνδε, = τόσος, so great, so many.

τοσοῦτος, -αύτη, -οὔτο(ν), so much, so great.

τότε, *adv.*, then.

τράπεζα, -ης, ἡ, table; fare (*in* l. 2).

τρέπω, *fut.* τρέψω, 1 *aor.* ἔτρεψα, *perf.* τέτροφα, turn, in *act.*, direct (*towards something*).

τρέω, *fut.* τρέσω, *intrans.*, tremble, fear (l. 328); also *trans.*, be afraid of (l. 506).

τρίτος, -η, -ον, third (*see* l. 321).

τρόπος, ὁ, way. *Note foll. adv. usages:* παντὶ τρόπῳ = by all means; ἐκουσίῳ τρ. = willingly; πάντα τρόπον = in every way; τῷδε τῷ τρόπῳ = in this way; τρόπῳ τινι = somehow.

τυγχάνω, *fut.* τεύξομαι, 2 *aor.* ἐτύχον, *perf.* τετύχηκα, (1) happen, happen to be (*with part.*); (2) meet with, win (*with gen. of pers. and thing*).

τύμβος, ὁ, tomb.

τυραννίς, -ίδος, ἡ, *roc.* τυραννί, sovereignty.

τίραννος, *as adj.* = royal (l. 1150); *as subst.* = lord.

τύχη, ἡ, fortune (*good or bad, as context decides*). τὸ τῆς τύχης = ἡ τύχη in l. 785; *cf.* Soph. O. T. 977.

ὑβρίζω, *fut.* ὑβρῶ, be insolent, affront.

ὔδωρ, -άτος, τό, water (*note short quant. on ὕ*).

ὕλακτῶ (-έω), hawl (l. 760).

ὕμναιος [ὑ], wedding-hymn or song (*Lat. hymenaeus*).

ὕμνος, ὁ, song, hymn.

¹ √ΤΑΑ, as in τάλ-ας, ἄΑ-τας, τολ-μῶ, κ.τ.λ., and in Lat. 'toll-o,' 'tol-ero,' &c.; *cf.* Scotch 'thole' = endure.

ὑπ-ακούω, *absol.*, give ear (l. 400).

ὑπέρ, *prep.*, with *gen.*, for, on behalf of (l. 883)¹; by reason of; also with *accus.*, cf. *G. Gr.* § 454.

ὑπερ-βάλλω, *lit.*, throw beyond a mark; then, overshoot, exceed, rise superior to (l. 795); cross or intrude into (a place) (l. 829): *perf. part. pass.* = *mid.*, surpass (l. 153).

ὑπό, *prep.* with *gen.*, by, by means of; *accus.*, down to (as in l. 47); *dat.*, beneath (l. 1009).

ὑπορράπτω (ὑπό + ράπτω), *lit.*, stitch underneath; so patch up, contrive (l. 537).

ὑπο-στρέφω, mostly in *intrans. tenses* and *pass.*, return.

ὑπουργῶ (-έω), with *dat.*, do service to (a person) (l. 842).

ὑστᾶτος, -η, -ον, *superl.* of ὑστερος, last (l. 610).

ὑφ-ίημι, in *mid.*, undertake, submit (l. 524).

ὑφ-ίστημι, in *intrans. tenses* of *act.*, and in *mid.*, submit to, undertake, promise.

ὑψί-κομος, -ον, with lofty foliage (of the pine-trees, ἐλάται, l. 585).

φαίνομαι, *fut.* φανῶμαι, 2 *aor.* ἐφάνην, appear (like *Lat. videor*); with *part.*, be evidently.

φᾶος, φάους, *contr.*; φῶς, φωτός, τό, light.

φάρμακον, τό, drug, remedy.

φάσκω, say (often with notion of alleging or pretending: cf. Liddell and Scott).

φάσμα, -ᾶτος, τό, wraith, apparition (l. 1127).

φάτνη, ἡ, manger.

φέγγος, τό, light (l. 722).

φείδομαι, *fut.* φείσομαι, with *gen.*, be sparing of, so = spare.

Φεραῖος, *adj.*, of, belonging to, Phērae, a town of Thessaly.

Φέρης, -ητος, Pheres, father of Admētus.

φέρω, *fut.* οἶσω, *aor.* ἤνεγκα or -ον, *perf.* ἐνήνοχα, bear (e.g. of grief, l. 336); (of a road) lead (l. 835).

φεῦ, *interj.*, alas!

φήμη, ἡ, utterance; often of the voice of an oracle, &c., in l. 1005 = solemn address.

φημί, *imperf.* ἔφην, *fut.* φήσω, 1 *aor.* ἔφησα, say.

φθάνω, *fut.* φθήσομαι, 1 *aor.* ἔφθασα, 2 *aor.* ἔφθην; with *part.*, be beforehand (in doing something) (l. 662). Compare Liddell and Scott.

φθίνω, *fut.* φθίσομαι, *perf. pass.* (same sense as *act.*) ἐφθίμαι, *plur.* ἐφθίμην, waste away, perish; οἱ φθίμενοι (*Epic* 2 *aor. part. pass.*) = the dead.

¹ In l. 883 τῆς ὑπέρ, 'on whose behalf,' should be compared with *Soph. Trach.* 708 ἧς ἐθνησχ' ὑπέρ = ἧς ἐνεκα or δι' ἧν [why should the monster have shown good will to me] on whose account he was dying?

φθίτός, -ή, -όν, *verb. adj.*, dead;
οἱ φθιτοὶ = οἱ φθίμενοι.

φθόνος, ὁ, envy (l. 306), of the
gods (l. 1135). [See Mayor's
note on St. James iv. 3,
and his excursus on 'The
Divine jealousy.' 'The Di-
vine jealousy, as depicted
in the N. T., desires
nothing but the best good
of the beloved object, and
hates nothing but that
which would injure and
degrade it.']

φιλία, -ās, ἡ, love, devotion
(ll. 279, 930).

φίλιος, -α, -ον (or -ος, -ον),
adj., loving.

φίλος, -η, -ον, *adj.*, friendly.
Note use with *gen.*, l. 460.

φιλόξενος, -ον, hospitable.

φίτῳ, plant; so, of children =
beget (ll. 294, 1137); φυτεύω
is the prose word.

φλόξ, φλογός, ἡ, flame (l. 758)
(where see note); flaming bolt
(l. 4).

φόβη, ἡ, mane (of a horse)
(l. 429); foliage (l. 172).

φοιτῶ (-άω), go constantly to,
visit often.

φονεύς, -έως, ὁ, *accus.* φονεῖα
or -εῖα, *nom. plur.* φονεῖς,
murderer.

φόνιος, -α, -ον, bloody.

φράζω, *fut.* φράσω, tell, declare
(stronger than λέγω) (l. 1012).

φρήν, φρενός, ἡ, mind, heart,
understanding; *plur.* has
same meaning. [Note φρένες
often exactly renders our word
'wits.']

φροντίζω, -ιῶ, consider, re-
flect; *absol.* be anxious, as
in l. 773.

φρονῶ (-έω), think (l. 799);
εὖ φρονεῖν, to be well dis-
posed.

φρουδος [πρό + δός], *adj.* of
2 or 3 *term.*, gone; in l. 94
it is *fem.*

φρουῶ (-έω), watch for (l. 27);
watch (l. 35). [Cf. Aesch.
Agam. 2 for φρουρά, the
noun.]

Φρύξ, Φρυγός, Phrygian.
Phrygia is an inland pro-
vince of Asia Minor.

φυλάσσω, guard; lie in watch
for (l. 844).

φύρω, mix, drench. *Perf. part.*
pass. in l. 496; cf. *Elect.* 1173.

φύσις, -εως, ἡ, nature; look,
appearance.

φυτεύω = φιλῶ.

φύω, beget, so ὁ φύσας = father;
produce; in *intrans.* tenses
(viz. *perf.* πέφυκα and 2 *aor.*
ἔφυν) = be born.

φῶς, φωτός, ὁ, (*poët.* for ἀνήρ),
man; in l. 472 = husband.

φῶς, φωτός, τό, light.

χαίρω, *fut.* χαίρῃσω, rejoice;
χαῖρε, *imperat.*, a form of
greeting = (1) salve (l. 510),
(2) vale (l. 1149); also with
full force = fare well. Note
that χαίρω has this full force
in ll. 272, 323, 436.

χαίτη, ἡ, hair.

χάλινός, ὁ, *irreg. plur.*, χαλινά,
τά, bit.

Χάλυβοι, οἱ, also Χάλυβες. A
people in Pontus, Asia
Minor, famous in antiquity
for their working of iron.
The district lies south of
the modern Trebizond, on
the Black Sea.

χαρά, ἡ, joy.

χάρις, -τος, ἡ, accus. χάριν, favour; thanks. In Greek, to confer a favour on a person is χάριν θέσθαι τινί. Special use: acc. sing. χάριν + gen. = ἔνεκα, Lat. gratiā, causā.

Χάρων. Charon, the ferryman of the Styx.

χείρ, χειρός and χερός, ἡ, hand; Epic dat. χείρεσσι, in l. 756.

χέλυς, -ιος, ἡ, tortoise; lyre, in l. 447 (where see note).

χέρνυψ (χείρ + νίξω = νίπτω), -ῖβος, ἡ, holy water; note on l. 98.

χηρεύω, intrans., remain widowed (of a bed, l. 1089).

χήρος, -α, -ον, adj., widowed. [Not found elsewhere in class. Greek.]

χθόνιος, adj. of 2 and 3 term., belonging to the lower world, nether (l. 237).

χθών, χθονός, ἡ, earth, ground.

χολῶ (-όω), make angry.

χορεύω, dance.

χορός, ό, dance.

χόρτος, ό, food.

χρεία, ἡ, need.

χρή, impers., it is needful; subjunct. χρῆ; neut. partic. indecl. χρεών; χρεών ἐστι = χρῆ; imperf. χρῆν = χρῆ ἦν.

χρήμα, τό, res; τί χρήμα; cur? quare? (l. 512).

χρηστός, -ή, -όν, adj., good.

χρόνος, ό, time; χρόνῳ (like διὰ χρόνου), in time, some day.

χρῶς, ό, accus. χρῶτα, gen. χρωτός, dat. χρωτί (also accus. χρώα, gen. χρούς, dat. χροί and χρῶ), flesh.

χῶμα, -ατος, τό, a mound of earth heaped over a grave = barrow.

χωρίς, adv., apart; prep. with gen., apart from. Note usage in l. 528, where χωρίς = different in kind.

ψέγω, blame.

ψευδής, -ές, false.

ψεύδεται, deceive.

ψυχο-αγωγός and ψυχο-πομπός, adj., escorting souls (to the under-world); epithet of Hermēs. In l. 1128 the former word is used as noun = necromancer.

ψυχή, ἡ, soul, life.

ψυχορραγῶ (-έω), from ψυχή + ῥήγνυμι, Lat. animam agere, breathe one's last (ll. 20, 143).

ψυχρός, -ά, -όν, cold.

ὥδε, adv., thus.

ὤμος, -ή, -όν, adj., fierce, cruel. N.B. Do not confuse with the noun ὤμος = shoulder.

ὠνεῦμαι (-έο-), fut. ὠνήσομαι, 2 aor. ἐπριάμην, buy.

ὠραῖος, -α, -ον, ripe, timely (l. 516).

ῶρα, -ās, ἡ, season, time. The meaning 'an hour' is not classical.

ὥς, adv., as (l. 191); conj., how (l. 727); because (l. 1069). Note use in l. 801 with absol. infin., cf. Goodw. M. T. §§ 777, 778.

ὥσπερ, adv., even as, as; ὥς ἄν, final = in order that (l. 740).

ὠφελῶ (-έω), help. with dat. pers., like 'prodesse' in Latin.



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